

The INSTRUCTOR

DECEMBER, 1941

This issue contains Lesson Helps for
February, 1942

The Three Wise Men
(See page 632)



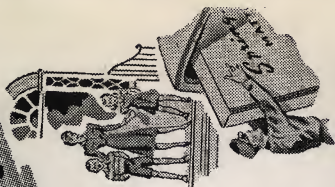


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CLASSIFIED TABLE OF CONTENTS

Cover Picture:		Illustrations:	
The Three Wise Men		The Children's Chorus, October Conference, 1941	633
From the Desk of the Superintendency:		Joseph K. Nicholes	635
Putting Talent to Work	634	Four Davids—All Sunday School Members	636
Joseph K. Nicholes	635	Saying It With Flowers	676
The Best Dividends	635		
Christmas Gifts (poem)— <i>Claire Stewart Boyer</i>	635	Department Work:	
Special Articles:		Secretaries	639
400,000 in Sunday School	630	Teacher-Training	640
Beloved President Heber J. Grant	631	Union Meetings	642
1942 Convention Program	632	Librarians	644
Chart of Course of Study for 1942	638	Choristers and Organists	645
Lesson Enrichment Articles:		Gospel Doctrine	647
Christmas and the Home	629	Genealogical Training	650
Poems and Poetry under "Gems of Thought"		The Gospel Message	653
Poetry and Gems of Thought:		Advanced Seniors	656
Christmas Gifts— <i>Claire Stewart Boyer</i>	636	Seniors	661
Courage— <i>Edgar A. Guest</i>	639	Advanced Juniors	665
Oh, Christmas Star— <i>Annie Prince Redd</i>	646	Juniors	668
Lift Up Your Standards— <i>Helen Kimball Orgill</i>	671	Second Intermediate	672
The Harvest— <i>Miss Melba Allen</i>	675	First Intermediate	677
For the Old and the New— <i>Carlton Clumsee</i>	679	Primary	680
		Kindergarten	683
		Nursery	686
		The Funny Bone:	688

LETTERS OF ENCOURAGEMENT

ENJOYS THE INSTRUCTOR

"Syracuse, Utah, November 2, 1941
 "I very much enjoy *The Instructor*, the lesson references, the helpful suggestions From the Desk of the General Superintendency and always some faith promoting stories; in fact from cover to cover it is full of valuable information. We as the superintendency of the Syracuse Sunday School try to get *The Instructor* in the hands of as many of our officers and teachers as we possibly can because I know it will be for the betterment of our Sunday School.

Sincerely yours,
 Lawrence I. Criddle,

FROM HAWAII

The September issue of *The Instructor* was very well received here. Let's have more like it. The excellent articles on teaching will have a marked effect on the improvement of the teachers' attitudes and the quality of their work. We had many comments to that effect at our last Union Meeting, and I'm sure you'll appreciate being informed of that fact.

Glenn Gillette,
 Supt. Oahu Stake
 Sunday Schools.



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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Vol. 76

DECEMBER, 1941

No. 12

Christmas and The Home

Every word in any language has two meanings. One lies on the surface, and the other is tucked away in the heart of it.

Take the word "Christmas," for example. On its face it says: A day off from work, maybe two or three; presents to give and to receive, which cost money to both giver and receiver; a dinner of unusual ingredients and proportions, which may distress us for hours or even days; and to a few persons, let us hope no members of the Church, wine or whisky. That is the surface meaning of the word "Christmas."

The hidden significance of the word is different. It has no kickback of any kind. Its connotation, as the teachers of rhetoric say, lies in the things that are associated with it in our minds. Reduced to their lowest terms, they mean love in some form or another—just plain Love.

Christmas, from this slant, does not mean the mere laying aside of a job for a day or two, but the being with people that we love; not so much the eating of turkey, with potatoes and brown gravy and stuffing and cranberry sauce and pumpkin pie, so much as the putting of our feet under the same table at mealtime with our friends and relatives; not so much the receiving as the giving of presents, and watching for the eyes sparkle or fill with tears of surprise and gratitude.

As for drinking liquor on such a day, it is a thousand pities that some people can never have what they call "a good time" unless they are in a degree of intoxication. It is a sign that their normal instincts are atrophied.

benumbed, inoperative, and that they have to resort to artificial means of bringing on "enjoyment." These people are as yet immature.

In its deeper essentials the roots of Christmas are to be found in the home, where, also, lie the roots of human government, of true education, and of religion.

William Smith, brother of the Prophet, has given us a picture of his home before Joseph went into the woods to pray that spring morning in 1820. The father was the head of the household. He it was who had the mother call the eight children together of an evening. Then there were scripture reading and a prayer, and occasionally some counsel on the virtues to be cultivated. At mealtime, before eating, grace was said on the food.

It is this sort of home out of which our prophet came, and it is the sort of home he held up, though without specifications, to his followers. Moreover, this is the kind of home the Latter-day Saints still believe in. In such a home there are order, decency, respect, religion, love, a recognition of something beyond what appears to the physical organs of eye and ear—a high spiritual quality: It is life at its best. Truth is here absorbed and worked into our being without our knowing it. And that is the best way of acquiring character. It is nature's way.

Unfortunately for mankind, the home is fast breaking up. Perhaps the old-fashioned home does not now exist—unless it is among the Latter-day Saints.

It is smaller than it was. There may be
Page 629

good reasons for its present size—at least, let us hope so—but the decrease in size is a fact. It is poorer in quality, too, in most instances. Religion is, for the most part, totally absent. That is a fact, too. Too many homes, particularly in the United States, are broken by divorce, and new homes are almost never the same to either parents or children. The normal home is a circle, not a triangle or a square.

Someone has recently called attention to the fact that our criminal element, of which we have a super-abundance in America, does not come from the home in the sense in which we are here using the word.

A good home lifts the ideal of individual life and establishes a sense of loyalty to that ideal and, especially, to those who taught it in the first place. That is the explanation of the statement that few criminals come from good homes. The secret, then, of reducing the amount of crime in any country is to see to it that the quality, the character, of the home is improved.

Family gatherings have long been in practice among our people. And it is a good practice. That the descendants, say, of the first in a given line to embrace our faith should meet yearly, is one of the most salutary things looking to the correction of evil tendencies and the establishment of loyalties in the higher sense.

This is equally true, though in a smaller field, of family reunions—the reunion of children with parents. A good time for this sort of thing is Christmas. Feet under the same table, exchange of presents, conversation about common topics, revival of childhood pastimes and feelings—all this is wholesome for all who participate in such a gathering. Especially is this true when there is present a substratum of religion, the spiritual element.

The Sunday School general authorities hope that this year, more than ever before, the bonds of love and service and loyalty may be drawn tighter around the members of each family through a Christmas reunion.

FOUR HUNDRED THOUSAND IN SUNDAY SCHOOL

By Junius R. Tribe

General Superintendent George D. Pyper has expressed the desire to see 400,000 persons enrolled in the Sunday Schools by December 31st. The matter was placed before the Stake Superintendencies assembled in the Sunday School meeting during the recent Semi-Annual General Conference of the Church. It was unanimously approved and plans were immediately formulated to bring about its realization.

The final date for this accomplishment was set for December 31, 1941. The next, and very logical step, was to set in motion the machinery to bring these additional people out to Sunday School each Sunday morning. The General Board thinks the answer to this is our already established enlistment work. The wards who have an active enlistment organization, functioning in full detail, will experience little difficulty in realizing this objective.

If you have not completed your ward census, don't wait now to do it. Get your Ward Enlistment Director and Secretary busy. If these persons have not yet been selected, the responsibility rests squarely upon the Ward Superintendent. See that EVERY class has a number of assignments for visits during the week. If no Enlistment rolls are available; these may have to come from the class members of their own volition. Be sure to keep a careful record of all as-

signments made, so that you will be able to call for a complete report the following week.

There is hardly a person in Sunday School who does not know of a neighbor, a relative or a friend, who should be in Sabbath School, but who is not now regularly attending. Have your active class officers and members work with these people. Let them urge their attendance and then follow through, by way of personal visits and telephone calls to see that they attend. It may be necessary for the individual making the contact to personally fetch this friend. Make certain that all newcomers are properly introduced to the class teacher and members, so that they may feel the warmth of friendly hand clasps from those who are genuinely interested in the welfare of their fellowmen. One Sunday School, the Yalecrest, Salt Lake City, in a "Bring a Friend" project, November 9th, had success in bringing 130 new visitors to the school. No doubt a large percentage of these will become permanent members.

It is encouraging to note that some wards and stakes have already set their goals higher than necessary to obtain their present quotas. They anticipate at least doubling their assignment. May the General Board suggest 400,000 as just a beginning. How about a half million enrolled in our Sunday Schools for the Centennial Year—1947.

BELOVED PRESIDENT HEBER J. GRANT



PRESIDENT HEBER J. GRANT

The marvelous pre-birthday tributes paid to President Heber J. Grant by newspapers, Church magazines and other publications have left little for Sunday Schools or *The Instructor* to say without fullsome and needless repetition. However, we can and do heartily endorse all the wonderful tributes given our beloved president and make the challenge that greater love for and loyalty to him hath no man or group than the Deseret Sunday School Union whose potential enrollment enfolds the entire membership of the Church of Jesus Christ of Latter-day Saints.

President Grant was a member of this Deseret Sunday School Union Board from April 5, 1891, to October 6, 1918 and is the

only living member of the Board sustained on that first named date. He labored as an active member until he became president of the Church. In the 27 years as a board member, his dynamic personality was used in furthering the interest of the Sunday School. The official record shows that he made long journeys and frequent visits in its interest. Since he became President of the Church his love for the Sunday School and its members has not diminished.

We pay tribute to him on this 85th anniversary of his birth, for his encouragement of the fine arts and the better things of life. While not an accredited musician, yet he does much for the divine art by his own persistent endeavors and the encouragement he lends to others; while not a member of the artists guild, he sponsors art and assists many a struggling artist on the way to success; while not an actor, he sponsors the legitimate drama and spends time and money in its interest; while not an author of books, still he is a great reader and promoter and has distributed gratis to his friends and Church workers thousands of worthwhile volumes.

We love him for these things, because all may be used for the enrichment of our Sunday School lessons. But we revere and honor President Grant most for the mighty uplifting and soul-inspiring testimony he bears of the truth and validity of the Gospel of Jesus Christ as restored in these days by the Prophet Joseph Smith.

Representing our entire organization we extend to President Grant our congratulations on the completion of his eighty-five great years of life and wish him many more happy ones to come.

THE DESERET SUNDAY SCHOOL UNION,

by George D. Pyper,
Milton Bennion,
George R. Hill,
General Superintendency
A. Hamer Reiser,
Executive Secretary

ETERNAL SUMMERS

Call him not old whose visionary brain
Holds o'er the past its undivided reign.
For him in vain the envious seasons roll
Who bears eternal summer in his soul.

—Oliver W. Holmes, in "The Old Player."

THE 1942 CONVENTION PROGRAM

Theme: Scholarship in the Gospel

"And as all have not faith, seek ye diligently and teach one another words of wisdom, yea, seek ye out of the best books words of wisdom, even by study and also by faith."—(Doc. and Cov. 88:118)

Type:

As far as possible the 1942 program will be held on an Institute basis; i.e., involving the Sunday School workers from several stakes. However, in isolated stakes and under unusual circumstances, the program will be adapted to a single stake of Zion.

The Program:

9 to 10 a.m. Meeting for Stake Executives:

For members of the stake presidency, high councilmen in charge of Sunday School work, all members of the stake superintendency and the stake secretary.

After a word of greeting, a song and a prayer, the representatives of the General Board will meet with the representatives of the various stakes on a stake basis, for a discussion of problems peculiar to each stake.

And Supervisors (Stake Superintendencies and Board Members):

Those present to include members of the stake presidencies, high councilmen in charge of Sunday School work, members of the stake superintendencies, stake secretaries, stake board members, two representatives from each local superintendency and bishopric. (Note: This meeting will not interfere with the Sunday School in any ward.)

The preliminary exercises will include a song, a prayer and a word of greeting.

The theme, *Scholarship in the Gospel*, will be presented in a fifteen minute talk.

Announcements regarding the details of the day's work.

10:30 to 12 Noon:

Separate sections for (a) Administrators (Superintendencies) and (b) Supervisors (Stake Board Members.) (Note: This

meeting will not interfere with any local Sunday School in any stake concerned) (a) *The Administrative group* (member of stake presidencies, high councilmen, members of the stake superintendency (except the one in charge of class work), stake secretaries and representatives of the local superintendencies and bishoprics (except those charged with supervisory responsibilities, where more than one representative is present). This group will consider administrative problems involved in the improvement of the scholarship teachers in the gospel, such as: (1) the administrator's responsibility for scholarship, (2) the improvement of gospel scholarship within the Sunday School organization, (3) means for the improvement of gospel scholarship outside the Sunday School organization, and (4) tools to be provided in the improvement of gospel scholarship.

(b) *The Supervisory group* (the representatives of the stake superintendencies in charge of classroom work, the stake board members and the representatives of the local superintendencies and bishoprics in charge of class work.)

This group will consider supervisory problems involved in the improvement of the scholarship of the teachers in the gospel, such as: (1) the responsibility of the stake board member for the scholarship of his teachers, (2) gospel scholarship through private study, (3) gospel scholarship through better Union meeting departmental sessions, etc.

Afternoon Session (two hours):

An inspirational session for all who attend the morning sessions, plus, the regular Sunday School teachers (who taught their regular classes that morning).

This meeting will include the usual preliminary exercises (greeting, prayer and song), a song service, and outstanding presentations of the theme, *Gospel Scholarship*, in the form of talks, demonstrations, and illustrations.

OUR COVER PICTURE

This picture is taken from a new painting by that fine artist Mrs. Minerva Kohlhepp Teichert, many of whose vigorous canvases adorn the walls of Churches and other buildings. Mrs. Teichert was born in Ogden, a student of Weber College, later attending 632

the Art Students League of New York City. She lives with her husband and family at Cokeville, Wyoming, where Brother Teichert is a member of the bishopric of that ward. An interesting article concerning Mrs. Teichert, by Alice Merrill Horne, appeared in the August issue of *The Instructor*.



THE CHARMING CHILDREN'S CHORUS OF THE FORMER YALECREST WARD

Which sang at the Conference of the Deseret Sunday School Union at the Tabernacle, Salt Lake City, October 5, 1941. Teachers in background, left to right: Mrs. Dorothy Beek Willardson, Mrs. Hazel Rose Kirk, Miss Edna Herron.

THE DESERET SUNDAY SCHOOL UNION

GEORGE D. PYPER, *General Superintendent*; MILTON BENNION, *First Assistant General Superintendent*;
GEORGE R. HILL, *Second Assistant General Superintendent*; ALBERT HAMER REISER, *Executive Secretary*;
WALLACE F. BENNETT, *General Treasurer*

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

PUTTING TALENT TO WORK

One sometimes hears the remark "that fellow could have been an Edison—a Caruso—another Daniel Webster—a Tennyson—a Woodrow Wilson—if only he had developed his talents." While such statements may fail even to express the direction of man's capabilities, they are nevertheless a recognition of the fact that building talent in childhood and youth has somehow signally failed to "blossom out" in later life. What a loss to society, to the church, to the nation, to the man himself!

"Of all sad words of tongue or pen,
The saddest are these, 'It might have been.'"

The budding talent of childhood is evident, and often impressively so. What has happened to it or to them, for to most children the Lord has given five talents or even ten? Have these precious talents been buried unwittingly—buried because of the failure of his Sunday School superintendent, or his Sunday School chorister, or his Sunday School teacher to multiply opportunities for them to grow?

Man is the product of his spirit which came from God, plus an heredity received from his ancestors, plus the environmental influences with which he is surrounded. Into this environmental garden the child brings all the aptitudes and talents of his spiritual and physical heritage. The Sunday School is part of this environmental garden—a small part, occupying only one per cent at most of the child's time. How important then for Sunday School workers to realize that theirs can be the golden touch which leads to achievement. How often we are satisfied with mediocrity! The job of the Sunday School is not finished until the sunshine of

opportunity plays upon the talents the child has brought, until they glow of themselves.

The Church of Jesus Christ of Latter-day Saints is unique in the opportunities it affords to all to develop leadership and fellowship and love of righteousness and faith to achieve greatness. In this program the assignment of the Sunday School is to teach the Gospel to every member of the Church.

To adequately teach the Gospel, abundant opportunity must be afforded boys and girls to express themselves. It is by means of such expression, whether through singing, a two-and-a-half minute talk, administering the Sacrament, class participation in an endless variety of ways, taking part in class projects, both in and out of the Sunday School, the preparation for participation in these projects, or in the filling of Priesthood or Church welfare assignments, that the spark of testimony is kindled—that the growth of talent occurs—that expansion of the soul is accomplished.

Great is that teacher, whether he be superintendent, chorister, class instructor, or parent, who can so touch and mold a child's soul, putting the child's talents to work to lift that soul out of mediocrity into the limelight of achievement.

"One ship sails east, and one sails west
On the self-same wind that blows.
It's the set of the sail and not the gale
That determines the way it goes.

Like the winds of the sea are the ways of fate

As we journey on through life.
It's the set of the soul that determines the goal
And not the toil nor the strife."

—G. R. H.

JOSEPH K. NICHOLAS

A treasure house of experience in Sunday School work, youth activity and general Church work is added to the Deseret Sunday School Union General Board in its newest member, Elder Joseph K. Nicholas of Provo, Utah. Brother Nicholas was sustained by the Board, October 28.



JOSEPH K. NICHOLAS

Born October 10, 1887 in American Fork, Utah, Brother Nicholas was active in Sunday School work and other Church endeavors in Alpine Stake until 1909. He fulfilled a mission to Denmark 1909-1912, serving as secretary of the Scandinavian Mission, 1910-1912 and at the time was in charge of Latter-day Saints emigration from Denmark, Norway and Sweden.

The new Board member presided over St. George Stake 1925-1931. He was St. George Stake Sunday School superintendent 1916-1922, and held a similar position in Provo Stake 1937-41.

Elder Nicholas graduated from Brigham Young University Commercial Department in 1908, the Department of Physics with an A. B. degree in 1916. He received his M. A. degree in Chemistry at Stanford in 1924, and

has since pursued studies at Chicago and Stanford Universities. He was president of Dixie College in St. George, Utah, 1919-23 and 1926-33. He has been an instructor in the Department of Chemistry at Brigham Young University since 1933. Chairman of the Utah section of the American Chemical Society. Brother Nicholas is also a member of the Utah Academy of Sciences, Arts and Letters, and Sigma Xi.

Married to Olive Maiben in the Salt Lake Temple in 1912, Brother Nicholas is blessed with a family of nine children.

The high regard in which Brother Nicholas is held by his associates of the Brigham Young University is expressed in a letter received from Dr. A. C. Lambert of that institution. He says:

"It is impossible for me not to congratulate you and your associates on the selection of Brother Joseph Nicholas as a member of the General Board. It is a choice that not only gives deserved recognition to a great man, but it is one that will prove to be one of the wisest choices in a long time.

"Some of us here who have worked intimately day after day with Brother Nicholas for years know him to be a man with a great spirit. He has wisdom that will prove itself time after time in counsel. He has courage, and he has tact. He will not tolerate wrong or injustice. He loves justice and he exhibits better than any man I think of at the moment, the ability to exercise charity, tolerance and love. These things you know, of course, or you would not have chosen him, but we here can't help expressing these things for ourselves.

"While I can make no pretensions to a gift of prophecy, it can be predicted that you and your associates will learn more and more to love this man. God bless him in his new responsibilities."

THE BEST DIVIDENDS

A concrete example of a teacher's "pay day," so excellently described by Dr. Wahlquist in his article published in the September *Instructor*, occurred at our Union Meeting. Sister Aina Manuel, one of our stake board members included a discussion of Dr. Wahlquist's article in a teaching demonstration during the preliminary exercises of our meeting. Before she had concluded, a young lady who had been a pupil in a Sunday School class formerly conducted by Sister Manuel, rose and bore a fervent testimony of the divinity of the Restored Gospel of Jesus Christ. She made the soul-stirring

statement that because of the sincerity, the clarity, and the interesting manner in which Sister Manuel taught her the Gospel, she was enabled to understand and accept it as the true Gospel of Jesus Christ. She expressed the indescribable joy and happiness that had come to her as a result of having been baptized into the Church. The "pay check" which Sister Manuel received at that moment could not be expressed in monetary figures. No greater payment or compensation could be given to a sincere teacher of the Gospel of Jesus Christ. It was an inspiration to the many Sunday School workers who were present. The experience presented convincing evidence that "no service pays higher dividends" than those received by a sincere teacher of the Gospel.

ELDER OSCAR A. KIRKHAM

The appointment of Elder Oscar A. Kirkham as one of the First Council of Seventy, on October 5th, was a merited promotion to a talented man. We are saving some space in the January number for an article concerning him.

CHRISTMAS GIFTS

By Claire Stewart Boyer

So many things I can't afford
Tonight, Dear Lord,
I see them shining in a row
In shops that glow
And beckon, but on hurried feet
I pass, in sweet
Content; the gifts You gave the earth
Have had rebirth
Within my heart: Your truth has found
My brother bound
And made him free; the faith You gave
Has made the grave
A thing of naught to her in sorrow dress;
Your love new-blest
Has linked confused humanity
In harmony;

And while store gifts are bought and sold
My heart must hold
And share Your gifts eternal . . . men
Must know again
That Faith and Love and Truth alone release
Mankind to Peace!



FOUR DAVIDS—ALL SUNDAY SCHOOL MEMBERS

Left, Grandfather David T. Gibb, first Superintendent of Ellensburg, Washington; right, Grandfather David A. Rice, of Brigham City, Utah; center, Father David A. Gibb, Superintendent Ellensburg Sunday School, with baby David R. Gibb.

CHRISTMAS EXERCISES

So many good suggestions for Christmas programs have been offered in the past that it seems unnecessary this year to offer others. However, we call attention to a few helps of value in preparing a program. Many appropriate choruses are to be found in the *Deseret Sunday School Songs*. Look over numbers 28, 81, 101, 122, 174, 189, 219, 236, 240 and 245; also search *The Instructor* for the last few years for songs suitable to the occasion. The November, 1938 issue of *The Instructor* published a carol-pageant, which

we think has not been generally used. Another called "The Nativity" is printed in the December, 1939 issue and contains the names of carols that might be sung.

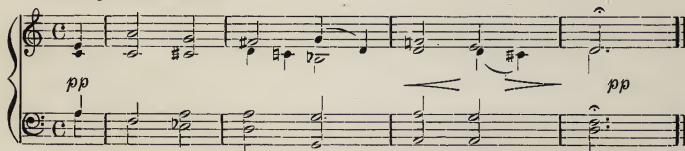
Last month's issue of *The Instructor*, page 616 contained a short cantata for children. It would form an interesting period in a Christmas program and could be produced in any meeting house.

This year with such unholy warfare being made to discredit and overcome Christianity, we hope every Sunday School will have a program in honor of the birthday of our Lord and Savior, Jesus Christ.

PRELUDE

Willy Reske

M.M. ♩—88 *Moderato*

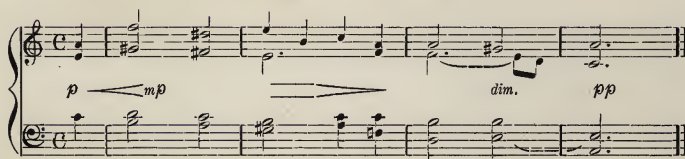


SACRAMENT GEM FOR FEBRUARY, 1942

(Deseret Sunday School Songs, No. 115, Stanza '6)

In memory of the broken flesh
 We eat the broken bread,
 And witness with the cup, afresh,
 Our faith in Christ, our Head.

POSTLUDE



COURSES OF STUDY FOR DEPARTMENTS OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, 1942

Departments	Ages	Texts	Subject Matter
Nursery	Under 4 years	Teacher's Text of Lesson Materials	Selected simple stories and activities from nature, the Bible, Book of Mormon and Church History. Lesson themes in these departments will be uniform for month and each Sunday, but stories, activities and enrichment will differ for each department and age.
Kindergarten	4 and 5 years	Teacher's Text of Lesson Materials	
Primary	6 and 7 years	Teacher's Text of Lesson Materials	
First Intermediate	8 and 9 years	Pupils' Sunday School Lesson Manual	Second year—Children's Church History, featuring pioneer life and people.
Second Intermediate	10 and 11 years	Pupils' Lesson Manual and Book of Mormon	Second year—Stories of character, gospel principles, genealogy and priesthood from the Book of Mormon.
Juniors	12 and 13 years	Pupils' Lesson Manual and Church History	Second year—History of the Restored Church.
Advanced Juniors	14 years	Pupils' Lesson Manual and Standard Works of the Church	Every year—The Church of Christ. A study of the Church in the time of Christ, for Jews, for Gentiles, in Ancient America and the Restored Church in the modern world.
Seniors	15 and 16 years	Pupils' Lesson Manual and Standard Works of the Church	Second year—The Scriptures of the Church. (An appreciation course.)
Advanced Seniors	17 and 18 years	Pupils' Lesson Manual and Standard Works of the Church	Second year—A review course in the principles of the Gospel.
Gospel Message (Formerly Missionary Training)	19 and 20 years, prospective missionaries and young elders	Pupils' Lesson Manual and Standard Works of the Church	Second year—A course in the principles of the Gospel and methods for missionaries.
Genealogical Training	Interested persons over 18 years	Pupils' Lesson Manual, Text: "Out of the Books"	One year course—Practical principles of genealogical research and record keeping.
Gospel Doctrine	Adults and Melchizedek Priesthood	Lesson Manual, Standard Works of the Church. Manual based on, "The Way To Perfection"	Fundamental problems of life and the Gospel. A progressive series of courses with change of subject matter each year.
Teacher Training	Selected students over 20 years of age	"Teaching as the Direction of Activities," and "A Study Guide"	Exploratory, beginning and intermediate courses in teaching the Gospel. Runs concurrent with the day school year.



Secretaries



Albert Hamer Reiser, Executive Secretary

400,000 ENROLLMENT GOAL FOR 1941

In the June issue of *The Instructor* the proposal was made to all secretaries that we join in a campaign to boost the regular active enrollment of the Sunday Schools of the Church to a half million, 500,000.

No specific time limit for the attainment of this goal was set, although the suggestion was made subsequently that we have a half million by the first of the year.

At the October meeting which the General Board held with the stake superintendents and secretaries, the proposal was unanimously adopted that the enrollment goal of 400,000 be attained by the end of the year 1941 as a special tribute to our esteemed General Superintendent George D. Pypier.

Secretaries should not consider this action to be a retraction from their purpose to put a half million names upon the active rolls. We can and should continue to work for 500,000. If it is not reached by the end of the year 1941, we can continue to hold it before us as our objective and work to reach it as soon as possible.

The superintendents agreed to the 400,000 figure as the goal for 1941. It is doubtful that any of them knew anything about the secretaries 500,000 goal; we secretaries keep our secrets so well!

So let's keep working away for a half million. If we will do our part faithfully and regularly, as suggested in each issue of *The Instructor* since June, the 400,000 goal should easily be reached by the end of December, 1941.

What rejoicing there will be if it is exceeded by that time and the half million mark comes within hailing distance!

We are on the way to something thrilling. Let's push along with vigor and enthusiasm.

Tell us the story regularly and promptly in your monthly reports. Compile them with-

out a day's delay. Send them in promptly to the stake secretary so they can come on to the General Board early in the month.

When the annual report forms reach you this month, get everything ready in your roll and minute books, for a whirlwind finish so the end of the year accounting on our enrollment project can be made in record time.

These reports are easy and simple to compile. Don't make your work harder by putting it off.

1940 STATISTICAL REPORT OF SUNDAY SCHOOL OFFICERS, TEACHERS AND PUPILS

Department	1940 Enrollment
Kindergarten	41,801
Primary	45,426
Church History	31,497
"A"	37,363
"B"	24,839
"C"	21,179
Missionary Training	19,901
Teacher Training	3,310
Gospel Doctrine	91,025
Total active enrollment	316,341
Male Pupils	147,143
Female Pupils	169,198
Male Officers and Teachers	15,012
Female Officers and Teachers	18,792
Total Officers and Teachers	33,804
Cradle Roll	33,263
GRAND TOTAL ACTIVE ENROLLMENT	383,408
Increase over 1939	12,443

COURAGE



"Courage isn't a brilliant dash,
A daring deed in a moment's flash;
It isn't an instantaneous thing
Born of despair with a sudden spring;
But it's something deep in the soul of man
That is working always to serve some plan;
Courage is more than a daring deed,
It's the breath of life and a strong man's
creed."

—Edgar A. Guest



Teacher Training



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman; Adam S. Bennion, A. Hamer Reiser, Lynn S. Richards, Wallace F. Bennett, Marie Felt, Marion G. Merkley, Gerrit de Jong

FINANCIAL LAWS, THE WORD OF WISDOM AND CHRISTIAN VIRTUES

Lesson 17. For Feb. 1, 1942

Read the last three paragraphs on page 581 of the November issue of the *Instructor* and utilize the assignments suggested there.

Aim to center the attention of the class around these three questions:

1. Name the habits and character traits of Latter-day Saints which may be observed in the lives of other religious people of other faiths.

2. What habits or practices distinguish Latter-day Saints from other Christians?

3. How early and by what methods would you start to develop the following habits in Latter-day Saint children: tithing-paying? observance of the Sabbath Day? observance of the word of wisdom? clean thinking and speaking? truthfulness? benevolence?

In the course of this development, include in the proper place explanation and discussion of principles of habit formation, and reformation; the importance of adequate motivation; the power of convincing example; the limitations of the influence of teachers; the extent of the opportunities and responsibilities of parents and the home; how teachers can co-operate with the home; the importance of individual differences.

Use the blackboard to build up this presentation. The class period time will likely not be long enough for complete treatment of these subjects. They are important enough to deserve full consideration, however, even if an extra session of the class must be arranged for the purpose. The course this year will end earlier than usual and therefore an extra class period or two may properly be used to develop more fully this or any other subject growing out of this course. There is plenty of material in the regular textbook.

Also see the special articles in the October issue of the *Instructor*: "The Teacher's Daily Example as a factor in Teaching." (Milton Bennion); "The Teacher, A Living Example." (Gerrit deJong, Jr.) "The Children I Teach." (Edith Ryberg), November issue page 571.

Page 640

Assignments for the Next Lesson:

Divide the class into two groups. Assign to one group the formulation of a report of the consensus of opinion of the group upon the subject:

1. Principles of the Gospel which should be taught to Latter-day Saint children before they are 12 years old.

To the other group assign:

2. Principles of the Gospel which should be taught to Latter-day Saint Children before they are 20 years old.

Explain that some principles may appear upon both lists and that some subjects should be introduced in simple form before 12 to be developed more fully before 20.

TEACHING GOSPEL PRINCIPLES TO CHILDREN, YOUNG PEOPLE AND ADULTS

Lesson 18. For February 8, 1942

This lesson gives opportunity to review the preceding lessons in the light of the problems of the teachers of three main groups of learners.

Aim to make clear that teachers proceed progressively to build upon foundations laid by earlier teachers, and that the processes of teaching at higher and higher age levels necessitate covering old ground again and again, but at more advanced levels and with the addition of more and more new materials and concepts.

Illustrate by reference to the regular Sunday School courses how progressive repetition of certain fundamentals of the gospel begins with the simple aspects of these subjects and at higher levels with more advanced ideas. The relation of this problem to the law of learning called the principle of apperception will be treated in a later lesson.

Teachers will appreciate knowing that courses of all Church organizations are carefully correlated to eliminate disadvantageous, profitless repetitions, overlappings and duplications but nevertheless deliberately include repetition of certain fundamentals for the purpose of emphasis and to promote progressive learning.

A teacher is greatly strengthened in his position if he knows (1) what teachers before him in the learner's life have taught, (2)

what he is expected to teach and (3) what teachers at higher or later levels are expected to add to the foundations laid by earlier teachers.

Assignments for the Next Lesson:

General assignments: Reading-Chapter, 14, *Teaching as the Direction of Activities, Study Guide*, page 22.

Individual Assignments:

To prepare a teacher's rating chart. For suggestions see page 187 of the textbook. Purpose; to describe the successful teacher. (See "The Ideal Teacher," by George Albert Palmer, *Riverside Educational Monograph*, Houghton Mifflin Co.)

Special Assignment:

To a strong, capable student: Four-minute talk. "A Teacher's Pay and Pay Days." See September 1941 *Instructor* article by John T. Wahlquist. Also pages 15-18 of the textbook.

THE TEACHER

Lesson 19. For February 15, 1942

Have reports assigned given in the following order:

1. "The Teacher's Pay and Pay Days."
2. Discussion and preparation of a composite rating chart, describing the successful teacher. All members of the class to contribute ideas.
3. Adaptation of the foregoing to an individual self-rating chart.

For the latter exercise encourage the class members to make their specifications for themselves reasonable, not too ambitious, nor too modest. Encourage them to set up standards which are worthy and practical of attainment. Discourage any disposition to understate or disparage the potentialities of the lay teacher.

Aim to have the class period reach an impressive climax of fervor for the importance of the opportunity to teach; with strong encouragement to keep alive the desire to learn more about the fascinating art of teaching. Give strong encouragement to the disposition to study and practice the best method of teaching. The monograph by George Herbert Palmer entitled "The Ideal Teacher," offers a stirring challenge.

Assignments for the next Lesson:

Select four members, each to report on one of the following assignments:

1. An explanation and illustrations of the "law of self-activity."

2. An explanation and illustrations of the "principle of appreciation."

3. An explanation and illustrations of the "law of interest."

4. An explanation and illustrations of the law of "simultaneous learning."

References:

A Study Guide, pages 23-26; Wahlquist, *Teaching as the Direction of Activities*, Chapter 2, pages 32-47.

LAWS OF LEARNING

Lesson 20. For February 22, 1942

The subjects to be considered in this lesson are of such importance that more than one class period might profitably be devoted to them.

The assignments made as suggested will, when presented, serve as a basis for class discussions. The teacher should amplify the presentations and develop the points suggested in the study guide.

Illustrations and examples add concreteness and clearness.

The relation of the laws of learning to the various methods considered earlier in this course would prove helpful and illuminating. Illustrations showing the application of these laws to the methods will take the time of more than one class period.

A point of importance arises as the analysis of each principle is undertaken. Lest the students retain the idea that each law stands more or less alone, make clear that the laws of learning are interdependent and mutually helpful and that skill in their application involves mingling them freely, effectively and purposefully. Processes of analysis and isolation are used in studying them to promote recognition, whereas in practice they are woven together and applied as factors of one formula, rather than as isolated, independent forces.

When the law of "self-activity" is being discussed, point out the importance of assignments as means of promoting, encouraging and directing self-activity. Assignments are filled by pupils and they grow by the exercise they receive therefrom only to the degree that the activity is potently motivated by the teacher. Help these prospective teachers to comprehend what "motivation" means and to see its relationship to the other laws of learning.

Child Psychology, by J. J. B. Morgan, (Publisher, Richard R. Smith, Inc.) has an excellent, illuminating chapter on "Motivation." (Continued on page 652)



Union Meetings



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman; Adam S. Bennion, A. Hamer Reiser, Lynn S. Richards, Wallace F. Bennett, Marie Felt, Marion G. Merkley, Gerrit de Jong

UNION MEETING FOR FEBRUARY THE PRIESTHOOD

Continuing the program announced last month, we now urge a careful study of the subject of Priesthood. We feel that such a study will increase testimony, and enrich teaching and leadership in every department, including that of the Musicians.

Basic References:

Widtsoe, John A., *Priesthood and Church Government*; Talmage, James E., *Articles of Faith*, Chaps. 10 and 11; Berrett, William E., *Doctrines of the Restored Church*, Chapter 3.

The last named reference is an excellent statement, fully and interestingly illustrated. You will like it.

The following study outline is adapted from *The Religion of the Latter-day Saints*, by Dr. Lowell L. Bennion.

Question 1. What is the nature of Priesthood?

You may read upon this subject, with profit, *Gospel Doctrine*, p. 168, the paragraph that has as its heading, "Distinction Between Keys of the Priesthood and Priesthood."

Berrett says (p. 89), "In the matter of Priesthood there must be first, a call to the position of authority; second, an acceptance of the call; and third, some outward ceremony or symbol by which others may know of the appointment."

Priesthood then includes: The authority of God delegated to man; a principle that is eternal; and a means of service.

Read: III Nephi 12:1; 13:25; John 21:15-17; Matthew 16:19; *Discourses of Brigham Young*, pp. 201-205.

Question 2. What is the Relation of Priesthood to the Church?

The Church of Jesus Christ cannot exist without the priesthood. Preceding the organization of the Church in the earth at any time, the priesthood was bestowed upon those who were to establish it, Jesus called and ordained the twelve in Palestine (Mark 3:14), and among the Nephies ((III Nephi 12:1). His ancient disciples bestowed divine authority upon Joseph Smith and Oliver

Cowdery the year before the restoration of the Church (*Pearl of Great Price*, pp. 55, 57). This is logical because the sacred ordinances of the Church can be administered only through the power of the priesthood." Bennion, p. 152.

Learn what Dr. Widtsoe says on this question.

Question 3. What is the Source of Priesthood in the L. D. S. Church?

a. Our fifth Article of Faith agrees with Paul's statement in Hebrews 5:4-6; they declare that the priesthood must come directly or indirectly through ordination from God.

Read Exodus, Chap. 28ff, in this connection.

b. The Roman Catholic, Greek Catholic, and Episcopal Church each claims possession of the priesthood; they teach that it has been passed on to them through their Bishops and Popes from the time of Peter.

"Unauthorized Ministrations" is the heading of one division of chapter 10, in the *Articles of Faith*; you will want to read it.

The Protestant Church is guided by a belief in a "universal priesthood" according to which, any man through faith may be called to minister in the work of God.

"The New Testament never describes the Christian ministry as a priesthood, or the individual minister as a priest, except in the general sense in which these terms are applicable to all believers—a fact which is all the more significant when we consider how frequently both the minister and the ministry are referred to." Hasting's *Dictionary of the Bible*, under "Priests."

Prepare a scholarly answer to this position. See Berrett, pp. 90-93.

c. Joseph Smith asserted that he received the priesthood by direct revelation and by ordination under the hands of ancient prophets who returned to the earth, and conferred upon him the keys and authority needed for restoring the Gospel in its fullness to the earth.

Read: *Doc. and Cov.*, Sections 13 and 110. also re-read the story of the restoration from the *History of the Church*, vol. 1, chaps. 1, 5, 7, and 9; or read "Joseph Smith Tells His Own Story," a gospel tract—or read it from the *Pearl of Great Price*.

Question 4. What are the Divisions of the Priesthood?

A study of the references will help you answer such questions as:

- How many Priesthoods are there in the Church?
- Distinguish between Melchizedek and Aaronic Priesthood?
- What are the specific offices and duties in each division of the Priesthood?

Read: Berrett, p. 120; and chapters IX, X, and XIII in Dr. Widtsoe's book.

Question 5. What are the Functions of the Priesthood?

"All priesthood work . . . is designed to contribute toward the building of the Kingdom of God and the salvation of men." Bennion.

Widtsoe, chap. 3, lists and discusses specific functions of Priesthood.

"Thus, while the Priesthood is democratic in its membership and in the spirit in which it operates, at the same time, there is an orderly hierarchy of responsibility and function which includes all active Priesthood holders working under the direction of the First Presidency." Bennion.

Berrett, pp. 124ff., discusses the "right to use the Priesthood."

Question 6. What is the Spirit in which Priesthood Work Should be Performed?

Read: Mark 8:34-35; Luke 22:24-27; *Doc. and Cov.*, 121:34-46.

These references present an ideal which all Sunday School workers will strive to attain. The Gospel Doctrine class instructor will be pleased to review for you the circumstances under which Section 121 was given.

Question 7. Name Four Prerequisites for Obtaining the Priesthood.

We note the following:

- Membership in the Church, IF the Church is established upon the earth. Read *Doc. and Cov.*, 20:37.
- Worthy and exemplary character.
- Willingness to serve. Read *Doc. and Cov.*, 4:2-7.
- Training and experience.

Widtsoe, chap. 5, is excellent on this question.

Additional Readings:

Widtsoe, John A., *Program of the Church*,

p. 81, "Women and the Priesthood;" Smith, Joseph Fielding, *The Way to Perfection*, pp. 43, 103-111, "Negroes and the Priesthood."

Quizz:

1. What knowledge of Priesthood would assist the Junior Sunday School teacher in telling the story of Samuel and Eli?

2. Teachers in the Intermediate Departments should know four prerequisites to ordination to the Priesthood.

3. The Junior Department teachers should be able to recall the Spirit of the Priesthood as mentioned in Mark 8:34-35.

4. The test of man's claims to Priesthood authority is briefly summarized in *Doc. and Cov.*, 84:64-72. Our teachers in the Senior Departments should be able to state these.

5. "According to the teachings of the New Testament the Church is a priestly institution, and all believers are themselves priests." Hasting's *Dictionary of the Bible*. Will the teacher of Gospel Message class criticize and correct this statement.

6. During the period of the United Kingdom, did Elijah hold the Melchizedek Priesthood? What temple ordinances were performed that required the authority of the higher Priesthood? The Genealogical Class teachers will readily answer this.

7. "The Priesthood may be upon the earth when the Church is not, but the Church cannot exist without the Priesthood." Let the Gospel Doctrine class teacher explain and illustrate this statement.

8. Musicians: Where do these lines appear, and in connection with what subjects could the songs be appropriately used?

- "For the Priesthood then shall reign Through the whole of earth's domain.

b. "... and endless his Priesthood . . ."

c. "List the Priesthood clear defining Precepts like the golden rule. . ."

d. "They're from the Prophets God inspires

In counsels oft withstood. . ."

e. "There is instruction from above, (All through the Priesthood channel given) . . ."

Note:

Three out of five will be satisfactory, gentlemen.

"All I desire to live for is to see the inhabitants of the earth acknowledge God, bow down to Him, confess His supremacy, and His righteous covenant. To Him let every knee bow and every tongue confess, and let all creation say Amen to His wise providences."—Brigham Young.



• Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper,
Wendell J. Ashton

NEW VOLUME FOR LIBRARY DEPARTMENT

Fresh off the press is a new volume which should interest all students of the *Bible* and which should be extremely helpful to young folks and foreigners with limited English vocabularies. Its title is *The New Testament In Basic English*, published by E. P. Dutton & Co., Inc., New York (available at Deseret Book Co.).

Prepared by some of the world's most eminent *Bible* scholars, it reduced the 414,825 words in the English language to less than 1000 words in its translation of the New Testament. For example, it expresses the passage referring to the "mote in thy brother's eye" and the "beam in thine own eye":

"And why do you take note of the grain of dust in your brother's eye, but take no note of the bit of wood which is in your eye."

In the Sunday Schools of the Church, this volume should never supplant the Authorized Version, but it may be extremely helpful to young people assigned to study certain passages. It is certainly more understandable to one with a limited vocabulary, though it loses much of the beauty and succinctness of the Authorized Version.

LET'S TAKE STOCK

To the merchant, New Year's time means inventory time. The Sunday School librarian is a merchant. His wares are library and visual aids for the class room. And so, let's take stock!

The smart business man will not only catalog his materials on hand, but he will look ahead to determine, if possible, what the demands of his trade will be. Then he will prepare orders to meet them. The same is true of the librarian. The year 1942 will bring new demands for library helps. A glance at the departmental study schedule (handbook pages 14 and 15) will show that at least five new courses will begin in 1942. The First Intermediate Department will take up a study of Church History, and the Second Intermediate will turn from Old Testament stories, studied in 1941, to *Book of Mormon* lessons. In 1942 the Juniors will consider the Restored Church in place of the Life of Christ, and the Seniors will analyze the scriptures of the Church. The new

course for the Advanced Seniors will take up the principles of the Gospel.

Scanning these distinctly new courses, along with the others, indicates that there will be a heavy demand for visual aids on Church history. There are many ways of enriching these lessons. Teachers and students may be encouraged to dig up old pictures of great great grandparents which will show the dress in Pioneer days. Colored and plain portrayals of Mormon life may be obtained on postcard racks throughout Utah. The Deseret Book Company in Salt Lake City has an excellent assortment (1c each), the Primary Association of the Church (40 N. Main St., Salt Lake) also has some Church history pictures, as well as portraits of Church authorities (1c each). Nearly every Latter-day Saint home has many discarded Church magazines from which Church history pictures may be clipped.

Another great help for Church history lessons is Elder Andrew Jensen's new volume *Encyclopedic History of the Church* (\$5.00 at Deseret Book Co.).

Another service you may give for the Church history lessons is to prepare mimeographed maps. For example, one may be provided showing eastern United States, in order that pupils may locate birthplaces of Joseph Smith and Brigham Young, in Vermont; the woods where Joseph prayed in western New York State; Kirtland, where the first temple was located, etc. A map on the pioneer trail could also be outlined.

Amateur photography in the last few years has become a most popular hobby. Perhaps some photo enthusiast in your Sunday School would like to take some original shots of Church landmarks while on a visit to Salt Lake City or other places rich in Mormon lore. Temple Square, with its sculptures, relics and imposing buildings, itself could provide a treasure house of enrichment pictures for Church history.

Beautiful pictures on Church history are obtainable in film strips. The Brigham Young University lends such films which fit stake projectors.

At last, but not least, in making your inventory, do not forget the list of book helps for each course of study prepared by your General Board Library Committee. Copies of this list may be obtained free by writing to Deseret Book Company, 47 East South Temple Street, Salt Lake City.



Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman;
George H. Durham

OUR SONGS FOR THE LITTLE CHILDREN

It has been felt for some time that the singing in the Sunday Schools is suffering because the little folks in the Primary and Kindergarten classes are not being taught our songs from the song book. To offset this condition and to insure our children learning our songs, the members of the Choristers and Organists' department of the General Board asked the opinion of the Primary and Kindergarten departments, as to whether there were not many of our songs that could be profitably and easily taught to the small children. The following list of songs, together with suggestions as to how they may be made to appeal to the little folks, has been prepared by Sister Ina Johnson, formerly of the Kindergarten department, and is presented as the opinion of that department, together with the Primary and Choristers and Organists' departments, relative to this important question. In addition, these two departments urge that at least five minutes of the class period be used by the teachers in teaching some one of these songs to the children every Sunday. The choristers should co-operate in this matter, and should choose songs in the opening exercises that the children know. If this policy be pursued for a year it will be astonishing how the singing in the school will improve. The attention of superintendencies, teachers and choristers is earnestly called to this article. Choristers, please see that all concerned read it, and it should be made the subject for the next union meeting in the choristers' department.

The songs taken from the Sunday School Song Book can be taught in the Kindergarten class provided the teachers will carry out these few suggestions.

First: The Teacher must get the spirit of the song before she can present it.

Second: She must learn it before she attempts to teach it.

Third: She must create an atmosphere and explain the song so that the children can comprehend it.

To illustrate: Take the song, "Shine On, My light is but a little one. My light of faith and prayer," etc.

What does it mean to the child if it is not explained and made clear to his mind what that light is?

Talk to him about it in this manner: Have you ever been in a dark room? When there

how did you feel? When asked this recently one child said he was afraid and unhappy and felt like crying. Another child wanted a light, another one said he felt like praying, because he knew his Heavenly Father would protect him.

Then compare a tiny candle light with a larger one; the sun and moon to the light of the stars.

Who gives us these lights? Yes, and when our spirits left the spirit world Heavenly Father gave us a little light so that we might let it shine and help to make the world brighter.

I wonder who can tell how we can make others happy! Yes, by smiling. How does it make you feel when you see some one smiling?

I know a story about this little light that God gave us. Would you like to hear it? Then sing the song there and proceed to teach it by note as follows. After the song has been sung thus, sing a phrase at a time, letting the children fill in a word at the end of each phrase. Then leave out a few more words in the phrase until you think it can be sung by the children. Then have different groups sing, letting one group sing one phrase, the next group sing the next phrase, and so on.

This song can be taught to the Kindergarten class in fifteen minutes and every child can sing every word without the teachers singing it with them.

Following are songs from the *Deseret Sunday School Song Book* that can be taught in the Junior Sunday School.

Songs	Pages
Join the Children of the Lord.....	7
Zion is Growing	12
Come, Let Us One and All.....	15
Utah, We Love Thee	18
Sing and Pray	21
O Thou Kind and Gracious Father	33
Parting Hymn	38
Sabbath Morning Comes with Gladness	39
Joseph Smith's First Prayer	41
The Bees of Deseret	42
Love at Home	46
Jesus, Once of Humble Birth	47
Scatter Seeds of Kindness	48
Improve the Shining Moments.....	53
Did You Think to Pray?	65
Angry Words	67
Never Be Late	79
Far, Far Away	81
Welcome, Welcome, Sabbath Morning	82

Nay, Speak No Ill	88
Christmas Carol	101
We Thank Thee, O God*	102
The Lord Is My Light	106
Guide Me to Thee	110
Welcome, Happy Sunday	113
In Our Lovely Deseret	114
Do What is Right	118
The World is Full of Beauty	123
Rock-a-by Baby	124
Pansies	127
To Thee, Our Heavenly Father	137
Kind and Heavenly Father	144
Haste to the Sunday School	149
Shine On	151
Don't Kill the Birds	163
Thanks for the Sabbath School	164
Sunshine in the Soul	165
Christmas Carol	174
Put Your Shoulder to the Wheel	178
Jesus Bids Us Shine	183
Scatter Sunshine	196
Have I Done Any Good, etc.	207
I'll Be a Sunbeam	211
Luther's Cradle Hymn	214
America	215
Count Your Many Blessings	218
A Happy Band of Children	219
When Christ Was Born in Bethlehem ..	221
If There's Sunshine in Your Heart	222
Kind Words are Sweet Tones of the Heart	265
Hear Us Pray	291

SONG ANALYSIS

"The Savior At Jerusalem" (No. 131, D. S. S. Songs)

How satisfying, how encouraging it is to know that we are following the plan laid down by the Savior of the world. We cannot impress too strongly upon the minds of the young, the deep significance of the Sacramental service.

Do you think it will help if we paint a mental picture of the Savior at Jerusalem blessing the bread and wine, and He and the apostles eating? We have a similar picture

when He appeared to the Nephites. We are now participants in the same service every Sunday. Are we partaking worthily? Will these mental pictures help us to get the true spirit of this song? Will all the children understand every poetic phrase? If not, it is our duty to make clear these phrases. It is unwise to take too much for granted, especially with children.

This is a most glorious song. Why? Because it teaches truth. It is rich in material for the development of all four parts—alto, tenor, bass and soprano. It is absolutely necessary to have all four parts if we hope to render it inspiring.

It is impossible to say which part is the most important, because it takes all to make it complete. If you will examine the bass part you will observe that it acts as a foundation upon which all other parts rest. The tenor part in many cases is indispensable to the harmony or chord formation. We can safely say that the alto part is indispensable, because here the strongest and most important melody is found. We might call the soprano part a counter melody.

This song is written in the key of F major. The first line stays with the key, the second line finds us in the relative minor or D minor, which in turn modulates into A minor, the last two measures of the second line, the third line starts in D minor and works into C major and then finally ends in F major. You will observe that the alto plays a very important part in most of these modulations or changes.

The rhythmic grouping throughout is comparatively simple. Make sure that all sing the various groups of eighth notes evenly and smoothly. This is necessary in order to maintain the dignity of the song.

You will surely study the phrasing, pronunciation, tempo, and dynamics. Query: Are you satisfied with the tone quality and soul quality of your school? Do you start and end phrases all together? Where should the strong accents appear?

Does the organist know exactly what the chorister is going to do?

Oh, Christmas Star . . . By Anna Prince Redd

Oh, Christmas Star,
How bright your gleam;
Oh, Holy Night
How much men dream
Of Peace.

Across the sands
The Magi took
Their star-ward way;
To Bethlehem still
Men look—

Today!



Gospel Doctrine



General Board Committee: Gerrit de Jong, William M. McKay, Thomas L. Martin,
Joseph Christenson

Subject: **THE WAY TO PERFECTION**

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age
Not Otherwise Assigned

LESSONS FOR FEBRUARY, 1942

THE ADAMIC DISPENSATION

Lesson 5. For February 1, 1942

Readings:

Chapter 9 of the Manual with the quotations and references suggested there.

Topical Outline of Material:

- I. Eternity of the Gospel:
 - a. Common view of the subject
 - b. Reasons for this view
 - c. View of the Latter-day Saints
 - d. Source of our information
- II. Gospel Taught to Adam:
 - a. "Everlasting Covenant" of the ante-mortal state
 - b. Renewal of this plan to Adam
 - c. How this came about
- III. Record of this Event:
 - a. Why not in the *Bible*? (See Book of Moses, 1:41, of the *Pearl of Great Price*)
 - b. Account restored by Joseph Smith (See Moses, chapter 1, verses 4, 57, 58)

Development of Material:

Too much emphasis cannot be placed on this idea of the antiquity of the gospel. To a common misconception of it is due much confusion of thought on religion.

For one thing, the character of God has not been understood. If God "created" man and the earth and then left him to his own devices, He must have been heartless and unjust. Then, again, if all men are His children and if the gospel was unknown till after the time of Christ, he must be unfair to require obedience to it of some and to exempt others from its provision. Or was He too shortsighted to provide a plan that was universal? To such a state of thought are those reduced who imagine the gospel to be as old only as the Christian era.

And then, for another thing, the true conception of the everlastingness of the gospel plan places a tremendous responsibility on man himself. This responsibility is two-fold. First, individual man must reach out for the gospel, must see to it that he adheres to its principles, which are universal in their appli-

cation; and, secondly, it is a serious matter to make any alteration in the principles and ordinances of the gospel—unless man is authorized to do so.

Questions:

1. What difference does it make to us practically whether the gospel plan is "everlasting" or whether it originated in the time of Christ?
2. In what light does it put God (a) if the gospel is but nineteen hundred years old and (b) if it is eternal? Does it matter practically, and if so how, what conception of God we hold?
3. What would you say is the fundamental principle of the gospel as we understand it? Was this the principle over which there was a dispute in the ante-mortal state?
4. Why does the plan of the gospel have to be renewed so often to men on the earth? Is not a plan devised by man just as efficacious as one devised by the Lord? Explain your view.
5. Discuss the statement that the changes made by men in the gospel plan have looked toward making religion easier. How about the alteration in baptism from immersion to sprinkling or pouring? Cite other ordinances.
6. Discuss what the Book of Moses (1:41) and the *Book of Mormon* (First Nephi 13:26) say about the changes made in the Hebrew Scriptures. How did these come about? What interest did the changes serve? Cite some of them. Compare passages in the Book of Moses and in Matthew 24th with the parallel sections in the *Bible*. (The last reference you will find in the *Pearl of Great Price*, "Writings of Joseph Smith.")

One or more of these questions may be given to members of the class as assignments. But the assignments should be made far enough ahead to enable those to whom they are made to prepare carefully.

Application:

Some practical result should be the outcome of this lesson. First, there ought to result a clearer idea of the gospel plan, especially that it is the "everlasting covenant" we made with God before we came to earth. Second, class members should try to be more attentive to what the gospel teaches, the particular features to be left to each member.

EARLY PRIESTHOOD SUCCESSION

Lesson 6. For February 8, 1942

Readings:

The Manual based on *The Way to Perfection*, pp. 70-76, with special reference to the citations therein.

Topical Outline of Material:

- I. Definition of Priesthood:
 - a. In terminology
 - b. In function
- II. Priesthood Given to Adam:
 - a. Why Priesthood in his case?
 - b. What religious functions he performed
- III. Patriarchal Order of Priesthood:
 - a. Meaning of
 - b. Descent of—lineage
- IV. Necessity of Priesthood:
 - a. How conferred
 - b. Why necessary

Notes:

1. In every dispensation of the gospel, Priesthood is the essential matter. It is through Priesthood, or divine authority, that we receive a knowledge of gospel principles and ordinances, that we are authorized to perform such ordinances as are deemed necessary to salvation, that we receive most of our directions in the Church, individual and collective. Moreover, in our dispensation, particularly, Priesthood is widely disseminated, every worthy man being entitled to it.

2. With our conception of heaven, Priesthood is essential in the plan of our religion. Jesus taught that through Priesthood what is done on earth may be "bound" in heaven.

Assignments:

1. Ask certain members of your class to find out from a Catholic priest and a Protestant minister (a) just what preparation they underwent for their religious work, (b) what they do on the earth, as religious workers, that requires "loosing" and "binding" in heaven, (c) what their conception of heaven is and what is done there.

2. Ask other members (a) to learn how widely distributed in the various dispensations Priesthood was as compared with ours, (b) the advantages of a wide distribution of Priesthood over a small class of priests or ministers in religion, (c) whether or not it is a good thing for Priesthood to be made so common as in our Church.

Lesson Development:

1. How is Priesthood conferred in our Church? Why may a man not "take this honor upon himself"? What qualifications are required in our Church of those who are to be ordained to the Priesthood?

2. What do you understand by "a dispensation of the gospel"? Give some of the most prominent of the dispensations of which we have knowledge. What was it that was "dispensed"? Why is Priesthood the really essential part of every dispensation? Why is ours called "the dispensation of the fulness of times"?

3. Compare learning without Priesthood with Priesthood without learning. How efficacious may each be? What is the excellence of each? What are the defects of each? Can the two be combined, and with what result? Where does "humility" come in? What is humility?

4. What specific things do you find Adam doing by virtue of his Priesthood? Why was Priesthood necessary in order for him to perform these rites?

Outcome:

What about the male members of your class? And what about the wives of these men, Priesthood bearers? This is, of course, an individual matter, but a general suggestion may be given out in the class.

BOOKS OF REMEMBRANCE

Lesson 7. For February 15, 1942

Readings:

Lesson 12 of the Manual; also *Way to Perfection*, pp. 77-83, with special attention to the citations and references therein.

Outline of Material:

- I. Why Records at All:
 - a. Order in spiritual matters here
 - b. Order necessary in hereafter
- II. Language of Adam:
 - a. Our lack of knowledge on the point
 - b. Necessity for language by him
 - c. Written as well as oral language
- III. Record Kept in Adam's Time:
 - a. Purpose of
 - b. Nature of, as known later
- IV. Record Known to Abraham:
 - a. Citation by this patriarch
 - b. Use of record given to Abraham
- V. Records in Our Time:
 - a. What these are
 - b. Where made and kept
 - c. Nature and purpose of

Lesson Development:

1. What would be the condition of the world if man had no spoken and written language? Just how would he express himself without language? How do the lower animals manage—the dog, for instance? What relation is there between thought pro-

cesses and language as we have it? (Keep this topic as much as possible out of the realm of mere speculation, for the purpose here is the appreciation of language.)

2. What two purposes, according to the scripture, were kept in mind in the writing of the "books of remembrance" of which mention is made here? On what do you suppose the record was kept? (See the quotation from Enoch in the text.)

3. What information does Abraham say he obtained from the "records of the fathers"? How could his predecessors have learned about the earth and the stars? Where, then, did Abraham get the material for the book which is called "the Book of Abraham" in the *Pearl of Great Price*.

4. Under what conditions were the "records of the fathers" lost to posterity? Why should not they have been valued by the descendants of these "fathers"?

5. What instructions are always given to those who are sent on missions to preach the gospel nowadays regarding the keeping of a record? What is the purpose of this journalizing on the part of the missionary? How many missionaries continue to keep a journal after their return home? Should they or should they not continue this work? Why?

Outcome

If language has so much value, in both its spoken and its written form, it should be cultivated by everyone to its highest point of efficiency. Hence the emphasis on the study of whatever is one's mother tongue. There is no excuse for the inability so often expressed by those whose schooling has been "neglected" to continue ignorant of the rules and practice of common usage.

Do the members of your class take pride in their knowledge and mastery of their mother tongue? If not, here is an opportunity delicately to suggest improvements; and if they do, to increase this pride.

THE ABRAHAMIC DISPENSATION

Lesson 8. For February 22, 1942

Reading:

Lessons 13, 14 of the Manual; also *Way to Perfection*, pp. 84-96, with special reference to the citations therein.

Outline of Material:

- I. Abraham and Priesthood:
 - a. God's Covenant with Abraham
 - b. A pre-ordained father of nations
 - c. Realization of the promise
- II. Abraham's Time and Work:
 - a. Condition of his period—idolatry

- b. His standing and knowledge
- c. His character as revealed in his acts
- d. Trial of Abraham's faith in God

III. Abraham and the Chosen Seed:

- a. Why a "chosen people"?
- b. Who these were
- c. "Seed of Abraham:"
 1. By inheritance
 2. By adoption

IV. Abraham's Life and Work:

- a. Traits of character
 1. Incident with Lot
 2. Incident with Isaac
 3. Views on human sacrifice
- b. His ideas on astronomy
- c. His place in religious history

Lesson Development:

(Perhaps the material in the text, which your pupils should have been urged to read carefully, may serve only as a basis for the practical aspect of religion that ought to be taken up in the class. In this lesson, particularly, there is ample opportunity to impress on the minds of the class a very desirable outcome.)

1. The believers in the doctrine of a pre-earth life, as revealed in Abraham's document, have a special incentive for leadership. What are the qualities that make for leadership? To what extent are the Latter-day Saints leaders? Specifically in mechanics, invention, politics, art, music, literature? Are we making the most of our opportunities in these respects? What openings for training in leadership are offered to our people in the Church?

2. Abraham was chosen before he was born. How many of us were? Can we know this for sure, and if so, how? What difference would it make practically to feel that we were thus chosen for our work?

3. Abraham founded a family, a nation, and a race. How did he do this? Explain the eagerness of many of the early men in the Church to establish families. Is this desire as great now as it was then in the male membership of the Church? Justify your conclusion. What extra incentive have the Saints to have large families, in view of this lesson on Abraham? Is there any more justification for small families today than in the early days of our Church? Justify your statements. Is there any difference between the city and the country in respect to large and small families? Justify your conclusion.

4. Abraham was tried by the Lord. Was this an act to let the Lord know the character of Abraham or was it for some other purpose? Justify your conclusion. How old was Isaac then? In what ways are we tried by the Lord nowadays, would you say? Be specific. In

(Continued on page 682)



Genealogical Training



General Board Committee: A William Lund, Chairman; Joseph Christenson, Archibald F. Bennett, Junius R. Tribe

Subject: OUT OF THE BOOKS

Elective Course To All Members Over 18 Years of Age

LESSONS FOR JANUARY, 1942

INTRODUCTION AND PREVIEW

For January 4, 1942

I. Introduction

1. Objectives of the course
2. Description and nature of the lessons
3. The lesson text
4. References for further study
5. Methods of presentation to be used
6. Classroom and needed equipment
7. Activities to apply lessons
8. Appeal to human interests

II. Preview

This is the beginning of a two year course in the purpose and method of compiling genealogical records that temple work may be done acceptably. Its primary objective is to give training and skill in preparing accurate records of one's own family—both ancestors and descendants; ability to interpret and copy records compiled by others; mastery of the technique of gleaning needed facts from original sources; and a fervent desire to seek out departed kindred and to serve frequently in their behalf in the temple.

In addition to the authorized text, *Out of the Books*, a copy of which should be in the hands of each class member, the following are recommended for additional study: *Teaching One Another*, paper 40c, cloth 75c; the four Junior courses: *A Book of Remembrance*, 20c; *Children of the Covenant*, 30c; *The Forefather Quest*, 30c, *Power From on High*, 35c; and for more advanced work, *Methods of Tracing Pedigrees*, lessons 1-10, \$1.00; *Genealogical Sources in the United States and Canada*, 45c. These are obtainable at the Genealogical Society of Utah, 80 North Main, Salt Lake City.

The first three lessons in the text are doctrinal, giving in condensed form the reasons why we do temple work for the living and for the dead. The remainder deal with the simpler phases of ancestral research and up-to-date methods of record keeping. The accompanying activities provide training in the actual steps to be taken in solving typical problems, the application of these general principles and procedure to solve individual research problems, and opportunity to learn thoroughly by teaching these same things to others. As frequently as possible class visits will be made to temples for endowments and

sealings and to genealogical libraries for research.

Only where there is no classroom available in the meeting place should the group adjourn after opening exercises to a nearby home. A good blackboard, tables and writing materials, and an ample supply of blank records forms are indispensable. It should be clearly understood from the start that this is a work or training class, not a period for academic discussion without application.

THE PRISONERS SHALL GO FREE

Lesson 1. For January 11, 1942

For Text, Objective, References for Further Study, Topical Outline, Suggested Method and Discussion Thoughts see *The Instructor* for September, 1940, pp. 407-408.

Lessons 1-3 are well suited to class discussion. The instructor should strive to have each member participate and contribute helpful thoughts.

Points to Emphasize:

These leading thoughts in the lesson deserve special underlining:

1. We are partners with God in bringing salvation and exaltation within the reach of all His children
2. The order of redeeming our dead was "ordained and prepared" by the Lord
3. By accepting the Gospel plan in the pre-mortal state we assumed an obligation to do our full part
4. Our forefathers depend upon us for their exaltation
5. If we fail we shall be under severe condemnation
6. Powerful impulses spur us on to temple work; evil forces seek to deter us
7. Shall we not go on in so great a cause? for the prisoners shall go free

For additional emphasis read *Teachings of the Prophet Joseph Smith*, pp. 365, 181.

WHY WE GO TO THE TEMPLE

Lesson 2. For January 18, 1942

For topical outline and lesson helps see *The Instructor*, September, 1940, pp. 408-9.
Points to Emphasize:

1. Temple work brings blessings to the living as well as to the dead

2. To enter the temple a great privilege, reserved for the faithful

3. To receive temple ordinances the greatest blessing of life

4. Temple endowment a course of instruction in highest principles and ordinances of the Gospel

5. To prepare us to enter and be exalted in the celestial kingdom

6. Temple rites uplifting, inspiring and sanctifying

7. Covenants give life to knowledge and truth gained

8. Wonderful pedagogy of temple service

9. Unselfish service fashions us in likeness of our Heavenly Parent

THE CHAIN OF SEALING

Lesson 3. For January 25, 1942

For topical outline and lesson helps see *The Instructor*, September, 1940, pp. 409-10.

Points to Emphasize:

1. Temple work incomplete without the sealings

2. To receive highest exaltation must be sealed up in families

3. Those unconnected in the family unit remain "separately and singly," "without exaltation," and are not Gods but angels of God forever

4. No man or woman can receive highest exaltation alone

5. Those sealed for eternity who remain faithful may eventually qualify to become like God and dwell with Him eternally

6. Parents must be sealed together, children to parents, parents to their parents until there is a chain of sealing back to father Adam

7. The order of government in the celestial kingdom is a perfect form of patriarchal government, each faithful father presiding over all his worthy posterity

8. In temple work each person's responsibility is to have all his descendants connected with him by sealing, and to be himself connected by sealing with all his progenitors

Read *Teachings of the Prophet Joseph Smith*, pp. 337, 338, 340. Have one member of the class summarize the importance of families being connected by the bonds of sealing for time and eternity.

LESSONS FOR FEBRUARY, 1942

ACCORDING TO THE RECORDS KEPT

Lesson 4. For February 1, 1942

For outline, lesson helps and suggested method see *The Instructor*, Sept., 1940 pp. 410-411.

Points to Emphasize:

1. Records of our dead and ordinances administered in their behalf are to be preserved from generation to generation

2. If these records are truly made out our dead will be judged from them and in accordance with their own worthiness

3. An accurate and properly attested record must be made of all ordinances performed in behalf of the dead

4. Whatsoever is not recorded upon earth is not recorded in heaven

5. As are the records on the earth in relation to your dead, *which are truly made out*, so also are the records in heaven

6. Early incomplete records of our dead should now be perfected

7. We should all be constantly on the alert to detect and correct errors found in the records

TRUE AND ACCEPTABLE RECORDS

Lesson 5. For February 8, 1942

For outline and lesson helps see *The Instructor*, Sept., 1940, p. 411.

Points to Emphasize:

1. To be acceptable to the Lord records must be *true* and *complete*

2. Our dead are to be judged out of the records kept on earth and in heaven

3. To deliberately falsify a genealogical record is unexcusable

4. Many errors caused through carelessness, haste, mental laziness and lack of critical judgment

5. When discrepancies occur, more facts must be found and studied and the truth determined and recorded

6. Most authentic records are those officially and truthfully made at the time events occurred

7. Types of genealogical evidence

8. Every record maker is responsible for the truth of his record

Examples in Class:

The wise teacher will plan beforehand for this lesson, and provide himself with some

examples, preferably those relating to lines of his class members, which show how errors creep into records, and how these can be detected and rectified. Errors usually result from lack of complete information. Hence the need for seeking this from reliable original sources. Display in class one or more family Bible records, old style family records, a copy of a page from a Nauvoo baptism for the dead record, etc. Have other members assigned to find a tradition handed down in their family and then demonstrate how much of the story was actually founded on fact, and how much was proved to be based on error.

LEGIBLE RECORDS

Lesson 6. For February 15, 1942

For topical outline lesson helps and discussion questions see *The Instructor*, Sept. 1940, p. 412.

Points to Emphasize:

1. Errors made in reading and copying records lead to confusion and duplication of temple work
2. Common errors are from poor handwriting, hasty and careless copying, failure to proof read carefully
3. Re-read all you write to see if the words will be intelligible to another
4. Wherever possible, type records for temple work; then proof read
5. Older styles of handwriting require an expert to decipher
6. Foreign script must be read by those understanding it

Examples in Class:

Collect from among your own collection

of letters, and have the class bring from their old letters some outstanding examples of writing difficult to read, where a word or a name might easily be misread. Have for display also some writing in foreign language.

ACCURACY IN COPYING

Lesson 7. For February 22, 1942

For topical outline and lesson helps see *The Instructor*, Oct., 1940, p. 456.

A Class Exercise:

The purpose of this lesson is to demonstrate by means of an exercise participated in by all members of the class that simple copying of passages requires the utmost care and concentration, if it is done accurately. Surely no teacher would miss such a fine opportunity to emphasize the need for painstaking care, by attempting to teach this lesson orally, instead of having each member take pencil and paper and attempt to copy the passages provided. These examples may be mimeographed and distributed; all may begin copying at a given signal, and a record be made of how long it takes each to make his copy. Then evaluate these copies according to the number of errors detected in each.

Points to Emphasize:

1. It is easier to copy correctly a passage if its meaning is understood
2. Excerpts in foreign languages are more difficult than those in English, except for those who understand these languages
3. It is essential to grasp the entire meaning of the quotation, including punctuation and paragraphing, if best results are to be obtained

Teacher-Training (Continued from page 641)

"Motivation" means causing the learner to want to do what the teacher wants him to do. The teacher will find need to apply each of the laws of learning at some time or other and in some degree to solve the problems of motivation. The law of interest is of special importance in motivation.

Assignments for the Next Lesson:

The subject of lesson planning affords good opportunity to review the course, and at the same time to give the class practice in analyzing a subject for teaching and planning its presentation for a specific class of well-defined age limits. Success in this, however re-

quires that the students have the preliminary equipment and understanding. Assign to each one the reading of the Study Guide, pages 26 to 28 and the references in *Teaching as the Direction of Activities*.

Next assign to each one of the preparation of a specific lesson from the regular Sunday School courses of study and direct them to use the "parallel column" method of outlining subject matter and indicating the teaching plan and methods to be used. Also instruct them to leave ample margin for notes of memoranda for the laws of learning applicable or likely to be in operation at each major point in the development.



The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton, William E. Berrett, Joseph Christenson

Subject: PRINCIPLES OF THE GOSPEL AND METHODS OF MISSIONARIES
For Young Men and Women 19 and 20 Years of Age,
Young Elders and Prospective Missionaries

THE GOSPEL BEFORE JESUS OF NAZARETH—(Continued)

Lesson 4. For February 1, 1942

Text:

The Gospel Message Manual, part I, chapter 3.

Objective:

To help students to make oral presentation of the Gospel.

Suggested Procedure:

The entire class period should be occupied with student presentations of various phases of the subject discussed in the prior class period. If a panel discussion or cottage meeting has been arranged the time should immediately be given to that purpose, reserving only sufficient time for a brief criticism of what has been done and to make further assignments. (See Lesson 3 for suggested assignments)

Suggested Assignments:

The next class hour will be devoted to a discussion of the Church of Jesus Christ in the Meridian of Times. To aid in that discussion some special assignments should be made.

1. Have a student talk (five minutes) on the subject, "The Church as established by Jesus of Nazareth."

References: The Gospel Message, Chapter IV; The Gospels.

2. Have a student talk (five minutes) on the subject, "The Unfolding of Church Government under the Apostles."

References: The Gospel Message, Chapter IV; The Book of Acts.

THE CHURCH OF JESUS CHRIST IN THE MERIDIAN OF TIMES

Lesson 5. For February 8, 1942

Text:

The Gospel Message, Chapter IV.

Objective:

To bring students to an understanding of the Primitive Church.

Suggested Procedure:

Step 1. Arouse general class interest in the

subject of the Primitive Church. This may be accomplished by one of many ways. The following are suggestive:

The Question Approach:

Ask such questions as the following:

1. What do we Latter-day Saints mean when we say "We believe in the same organization as existed in the Primitive Church," etc.?
2. What was the organization under Christ? During the Apostolic period?
3. Could the original organization be added to and still be the Church of Jesus Christ?
4. Did Jesus of Nazareth establish a Church?

The Problem Approach:

1. Many writers have contended that the Savior did not establish any type of Church organization and that He was opposed to all churches and creeds, as dividing men into sects. Is there any evidence in the Bible to support the contention that Jesus established a church?
2. Jesus preached only some three years, or less, among men. At the time of His death His followers were relatively few. Would a church organization like that of the Latter-day Saints today be necessary? What organization did the Latter-day Saint Church have by the end of the third year? What is important: the existence of all of the offices of the Church, or the necessary Priesthood and authority to call those offices into being as need for them arises?
3. If Jesus of Nazareth set up a Church and the offices were multiplied under the Apostles, what became of the original organization?
4. The New Testament books were not written until some time after the death of Jesus. Even after they were written they were not united as a New Testament for many years. What were the reasons for writing the various letters and Gospels? How did they become scripture?

(Do not expect complete answers during Step 1. If the students do not know the

answers don't help them out at this point, but proceed to Steps 2 and 3.)

Step 2. Have the talks given which were assigned a week ago.

Step 3. Have students read silently such parts of Chapter IV in the Manual as have not been adequately covered in the special reports.

While the students are reading, the class director should outline the materials of the chapter on the blackboard or place on the board further questions and problems.

Step 4. Return to any unanswered questions and problems used in Step 1, and invite further discussion. Add other questions and problems to bring the students into the discussion.

Step 5. Summarize for the students or with their aid the information gained during the class hour concerning the Primitive Church? If questions have been left unanswered assign them to specific students for report during the next class hour.

Step 6. Assignments: The next class hour will also be devoted to the subject "The Church of Jesus Christ in the Meridian of Times." Any unfinished discussion may be carried over by special assignments. As the purpose of the Gospel Message class is to have students search the scriptures and expound them, care must be taken not to rob them of opportunities for expression. Students may not desire such activity and would if given a chance to vote concerning it probably prefer to listen to the lectures of the class director than take part themselves, but there is no question as to which method will, in the long run, do them the most good. The class should not be given such a choice in the matter and no class director should excuse himself for using the lecture method on the ground that the class members prefer it. It is easier to listen than to study or to speak, and students being fundamentally lazy often prefer the easy way. The class director should make pupil activity a necessity and a pleasure. There are many methods by which students can be encouraged to think and speak on their feet. The director should vary the method for the sake of interest. Not all of these methods can be suggested in *The Instructor* for each lesson. Those suggested are arranged so as to lend some variety. Class directors should feel free, however, to select their own method of obtaining student expression so long as students are actually given the greater portion of the time.

For the next class hour the following are suggested as methods of obtaining student expression:

1. A series of short talks, corresponding

to the sub-headings in Chapter III of the Manual (except on those subjects where short talks have already been given).

2. A panel discussion. For a panel discussion assign five or six students to prepare carefully on different phases of the subject. Seat them in a circle in front of the class, and start a discussion by asking them a question. Any of the panel may speak up and answer it. Members of the class may ask further questions of the panel. The class director should be prepared to keep the discussion going by asking pertinent questions whenever the class members or members of the panel fail to do so. He should also act as referee so as to avoid useless argument, but should be careful not to interpose corrections even where wrong answers are given. If the class members do not take exception to a wrong answer the instructor should question it and give the correct answers at the conclusion of the panel discussion.

THE CHURCH OF JESUS CHRIST IN THE MERIDIAN OF TIMES

—(Continued)

Lesson 6. For Sunday, February 15, 1942

Text:

The Gospel Message, Chapter IV.

Objective:

To help students to express themselves vocally on the subject of the Primitive Church.

Suggested Procedure:

This class period should be taken up with student activity. See Lesson 5 for suggestive assignments. Enough time should be reserved at the close of the period for suggestions, and criticisms; also for further assignments.

Assignments:

The next class hour will be devoted to a discussion of the "Apostasy." The following assignments may prove helpful:

1. Assign a student to tell briefly what "Apostasy" means and to give an example of apostasy.
2. Have a student speak four minutes on the subject, "Predictions of the Great Apostasy as made by Jesus."

References: See a *Bible Ready Reference*.

3. Have a student speak four minutes on the subject, "The Apostasy as foreseen by Paul."

Reference: See *Bible Ready Reference*.

THE APOSTASY

Lesson 7. For February 22, 1942

Text:

- The Gospel Message, Chapter V.

Objective:

To bring students to a realization that the original Church of Jesus Christ was lost in the centuries following the original Twelve Apostles.

Suggested Procedure:

Step 1. Arouse general class interest. The following methods may be helpful.

The Question Approach:

Begin the class by asking such questions as the following:

1. Why was it necessary in Joseph Smith's day to have a restoration of the Gospel?
2. What needed to be restored?
3. What had happened to the Church organization?
4. What had happened to the Church ordinances?
5. How had these changes come about?

Note—Do not expect complete answers at this point in the discussion. Do not supply the answers but proceed to Step 2 and 3.

The Problem Approach:

1. It is contended by each of the many churches that it is the Church of Jesus Christ. These churches differ greatly in organization, ordinances and doctrines. Clearly they cannot all be right in all particulars. In search for the true Church of Jesus Christ among them what tests can we apply? Are there any characteristics of the Primitive Church which are essential to the true Church and should be found in the real Church of Christ to substantiate its claim? If there is such a test, apply it to the various churches with which you are acquainted.
2. The Church of Jesus Christ of Latter-day Saints claims to be the restored Church of Christ and that in 1830 before the Church was organized the true Church was not upon the earth. What evidence is there to substantiate this

claim? What happened to the original Church of Christ?

Step 2. Have the special reports given. (See Lesson 6 for suggested assignments.)

Step 3. Have the class read silently the material in the Manual. (If time is limited, sections of the class may read different parts of the Manual, so that all of the material can be contributed to the discussion that follows.

Step 4. Return to unanswered questions and problems introduced at the beginning of the class hour, for further discussion. Introduce other questions and problems which can be answered from the information which the class has now acquired.

Step 5. Summarize the findings of the class.

Step 6. Assignments: (The following class period will also be spent on this subject.)

1. Appoint students to bring further information on problems which have arisen but have not been answered during this class hour.

2. Give each member of the class a question to be answered orally in one minute during the next class hour. Have them stand when making the answers. These questions should be on material covered in the text or during the class hour. The object is not to bring out new material but to develop the power of the students to make oral explanations. The timid students should be given the simpler questions. These questions should be written by the teacher beforehand on slips of paper.

Such questions as the following will be appropriate:

1. Which of the peoples of the Mediterranean world were best prepared by training and tradition for the teachings of Jesus? Why? Why was He rejected?
2. What was the general moral condition of the Greek and Roman world at the time of Jesus?
3. What warnings of apostasy did Paul give the Greek saints?
4. How was the organization of the Church changed after the death of the apostles?
5. What were the causes of persecution of the early Christians?
6. How was the ordinance of baptism changed?
7. How was the ordinance of the sacrament changed?
8. What is the significance of the title "Pope."
9. Why did the Gifts of the Holy Ghost disappear from the Church?



Advanced Seniors



General Board Committee: T. Albert Hooper, Chairman; Lynn S. Richards, Earl J. Glade

Subject: REVIEW OF THE PRINCIPLES OF THE GOSPEL

FREEDOM THROUGH OBEDIENCE

Lesson 3. For January 25, 1942

Text:

Sunday School Lessons (Manual) No. 3.

Problem:

What is the relationship between obedience and freedom?

Supplementary References:

Drummond, *The Greatest Thing in the World*; L. L. Bennion, *The Religion of the Latter-day Saints*, pp. 49-52; M. Bennion *Moral Teachings of the New Testament*, Chapter 2; Talmage, *Vitality of Mormonism*, Chapter 19; *Discourses of Brigham Young*, p. 345; Matthew 22:35-40.

Objective:

To teach that obedience to law, whether moral, civil, spiritual or physical, is the only certain way to secure real freedom.

Methodology:

This lesson offers an excellent opportunity to make use of a lively socialized recitation, as it deals with a major problem that constantly confronts young people in every walk in life. Their experiences, reactions and opinions can furnish most of the background material for the development of the various phases of the problem. It is recommended that the teacher study the suggestions concerning the seven types of activities that are characteristic of the socialized recitation, that are reprinted in Wahlquist's *Teaching as the Direction of Activities*, pp. 83, 84.

The following questions and problems, some of which might be assigned in advance for outside preparation, are thought-provoking and might serve as challenges to student thinking:

1. Why does the Gospel of Jesus Christ set men free? (John 8:32)
2. What did the late Elder James E. Talmage mean by this statement: "Transgression of the law is primarily or indirectly the cause of all suffering?"
3. How is freedom lost by the breaking of:
 - a. Moral laws:
 - (1) What are the consequences of gambling?

- (2) In what sense does promiscuous "petting" limit our freedom?

- (3) How does the use of profane or obscene language threaten our freedom?

b. Civil laws:

- (1) What effect does disregard for traffic regulations have on our freedom and the freedom of others?

- (2) How does disobedience to sanitary requirements influence our freedom?

c. Spiritual laws:

- (1) What did Jesus mean when He said that one who had known the light and then turned against it, was in a denser darkness than that in which he had been before he knew the light?"

- (2) What is meant by the expression: "Sin keeps a man from prayer and prayer keeps a man from sin?"

d. Physical laws:

- (1) How does catching cold curtail our freedom?

- (2) Why will an alcoholic sacrifice his home, the respect of family, position and the esteem of his fellow-men for liquor?

4. What is the meaning of Matthew 22:35-40?

5. Explain the following scriptural statements from the *Doctrine and Covenants* Sections 58:21 and 88:86.

Enrichment Material:

In the text of the Manual reference is made to the "covenant" between the Israelites and Jehovah (Genesis 12:1-3). This concept of a closeness to God and a responsibility toward Him distinguished the Hebrew religion from all other contemporary religions. In time this fine spiritual concept degenerated into a dead formalism in religious worship, in which a system of rules and regulations replaced the spiritual values. Forced conformity to these dogmatic rules destroyed the religion of the spirit and transformed God into a stern and vengeful being, rather than a loving Father. By this process they limited their freedom because of a de-

parture from the fundamental principles of the "covenant."

In this dispensation, the Lord has said:

"I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." (*Doctrine and Covenants* 82:10)

"There is a law irrevocably decreed in the heavens before the foundation of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (*Doctrine and Covenants* 130:20, 21)

Assignments for Next Week:

The next lesson, dealing with the problem of chastity and upholding the single standard of morality, offers an opportunity to use students in a panel discussion to present the issue to the class. The following points might be discussed by members of the panel:

1. The scriptural basis for chastity.
2. The meaning of single and double standards of morality.
3. Social and psychological reasons for chastity.
4. Personal attitudes of the Latter-day Saints toward the ideal of chastity.

MORAL CLEANLINESS

Lesson 4. For February 1, 1942

Text:

Sunday School Lessons (Manual) No. 4.

Problem:

What factors make chastity a worthwhile ideal for everyone?

Supplementary References:

John Henry Evans, *Steps a Little Higher*, pp. 76-86; Harris and Butts, *Fruits of Mormonism*, pp. 116-124; Hornel Hart, *Personality and the Family*, pp. 71-88; Joseph F. Smith, *Gospel Doctrine*, pp. 386-392.

Objective:

To teach that the preservation of chastity is the sign of real intelligence as it safeguards social, moral, spiritual and physical well-being.

Methodology:

It was indicated in the assignments suggested for this lesson that a panel discussion should be organized to present the subject matter to the class. If those participating in the panel are well prepared and talk frankly concerning their topics, it should stimulate the class to discussion.

The Following are Suggested:

1. What is the Mormon standard of chastity?
2. What answer can be given to the argument that sex impulses should be repressed?
3. Name the evil consequences that unchastity brings upon Society; upon the personality of the individual; upon the physical well-being of the indulger; and upon the spiritual condition of the transgressor.
4. Why have prophets and religious leaders from the most remote periods of time stressed an ideal of maintaining a single standard of sexual purity?
5. What results has the Mormon teaching of a single standard of morality produced? (Chapters 11 and 12 of the *Fruits of Mormonism* contain information that is tangible and authentic.)

6. To what extent is there a relationship between the maintenance of chastity and self-respect?

Care should be taken to emphasize the fact that the maintenance of chastity is more than a negative prohibition against an impulse of nature. It is in reality a positive quality that determines whether the human soul is to be master of the body or be mastered by the body. Neither fear nor ignorance is a sufficient safeguard against the breakdown of the moral standards we find in the world of today. The teacher should make a summary of the lesson by stressing the following suggested points and others that the lesson may have produced during the discussion:

1. God prohibited unchastity because it is destructive of the life He created.
2. Unchastity shows disrespect for life and irreverence for the source of life.
3. Unchastity destroys the finest feeling of sacredness in human personality.
4. Knowledge of the evils of unchastity is needed to safeguard us from transgressions.
5. The use of free will in the right choice is the responsibility of every living person.
6. Unchastity gives perverted views of the true values in life.
7. An intelligent devotion to the principle of chastity produces purity in thought and spiritual satisfactions.
8. The preservation of chastity is accompanied by the joy of achievement and the confidence of self-mastery.

Enrichment Material:

The law of Moses and the Ten Commandments placed a negative prohibition on unchastity. Jesus set forth the principle that impurity of thought as well as overt conduct was to be condemned. When He said: "... whosoever looketh on a woman to lust

after her hath committed adultery with her already in his heart." (Matt. 5:28), He was stressing the idea that "The thought is the father of the deed."

"There are two views of sexual morality: the animal and the spiritual. The animal responds only to the pull of the lower levels; the spiritual to the higher levels. . . . Man is a dual being. He consists of the physical and the spiritual, the lower and the higher. . . . Physically he is on the same level as the lower animals. . . . But he has a mind, too. It is through the intelligence and reason that he is able to rise above the physical, to put on the controls, to keep the upward path." (Evans, *Step A Little Higher*, p. 85)

Assignment for Next Week:

The theme for next week, "Personal Responsibility" should provide subject matter for a good socialized recitation. Several students should be assigned in advance to discuss some of the scriptural material dealing with this topic. Look up: 1. Matt. 12:28, 29. 2. Ezekial 33:1-19. 3. Matt. 7:24-27. 4. John 3:1-5.

PERSONAL RESPONSIBILITY

Lesson 5. For February 8, 1942

Text:

Sunday School Lessons (Manual) No. 5.

Problem:

To what extent is each individual responsible for the acceptance and living of the principles of the Gospel?

Supplementary References:

John Henry Evans, *Step a Little Higher*, pp. 13-49; Talmage, *Articles of Faith*, pp. 51-57; Talmage, *Vitality of Mormonism*, Chapter 80; *Doctrine and Covenants*, 50: 26-33.

Objective:

To have pupils realize that each individual has definite responsibility for accepting the Gospel of Jesus Christ and applying its principles as a guide in life.

Methodology:

The scriptural citations referred to in the assignment for this lesson should serve to present the scriptural basis for the doctrine that God has placed upon man the responsibility for choosing the right. Following the presentation of the talks by the students, the teacher should lead the class to discuss responsibilities and implications of law to the individual.

1. What is meant by the legal axiom "Ignorance of law is no excuse"?

2. To what extent may heredity, environment, society and the state place limitations upon us in regard to personal responsibility?

3. Why is merely desiring to know the truth or the right course insufficient for the spiritual welfare of an individual?

4. What did the great Leonardo Da Vinci mean when he stated: "You will never have a greater or a lesser dominion than that over yourself?"

5. Discuss the following proposition: "According as one conducts himself, so does he become. The doer of good becomes good, the doer of evil becomes evil."

6. To what extent is this statement true: "I am, at any time in my life, the result of what I have thought and done."

The teacher should use the latter part of the period to weave together into a unified concept the various experiences and ideas that have been presented during the recitation. This should indicate that the basic ideas given in scripture are fundamentally the same truths that have been learned by mankind in the experiences through the ages. There should be an attempt made to induce the pupils to realize that their lives grow from two things, namely, their desires and the activities that result from their desires. When this is sensed, its application should be stressed in relation to their responsibilities toward their Church and the Gospel. The members of the class are rapidly entering upon the threshold of missionary service and active participation in Church leadership movements. Creating within their hearts an appreciation of the responsibilities and the consequences that will result from the choices they make will be a great service to their salvation as well as for the welfare of the Church.

Enrichment Material:

Further scriptural passages indicating this objective can be found in John 7:17 and 8:33, Matthew 3:9 and Jeremiah 31:29-34.

In teaching this lesson much stress should be placed on the lives of outstanding characters who have had a good desire and then made the effort to practice the thing they desired. The first four chapters of Evans' *Step A Little Higher* contain very interesting narratives of such momentous decisions in the lives of Parley P. Pratt, Rachel R. Ivins Grant, Orson Spencer, Charles C. Rich and others. These, if properly condensed, make excellent enrichment material.

On page 284 of Talmage's *Vitality of Mormonism* there is a good illustration of the insufficiency of desire, when an immigrant desired to secure citizenship, but learned he must comply with legal requirements.

Assignment for Next Week:

Appoint several committees consisting of three pupils, one of whom is to serve as chairman. Assign to each committee the responsibility of preparing a report on one of the topics listed below and having one of their members present it during the recitation period next Sunday. It may be necessary for the teacher to meet with the committees to give them suggestions. By all means the teacher should make a check with the committee chairmen toward the end of the week to insure a completed report for the Sunday School period.

1. What is the concept of the function of free will in the churches who believe in predestination? (Information on this topic can be secured from Rulon Howell's *Do Men Believe What Their Church Prescribes?* or *His Mansions*. Personal consultation with a Presbyterian minister or some ward member who was reared as a Presbyterian or Congregationalist would probably provide the needed information).

2. What is the difference between the doctrine of predestination and the Latter-day Saint idea of fore-ordination? (See Talmage, *Articles of Faith*, pp. 189-194.)

3. Is a choice right or wrong:

- a. Because God says so?
- b. Because society says so?
- c. Because of its effect on the human individual?

(See M. Bennion's *Moral Teachings of the New Testament*, Chapter 11).

4. Point out the consequences of the following:

- a. A so-called "good time" purchased at the expense of a good name.
- b. Appetites satisfied at the cost of good health or a good name.
- c. Freedom sacrificed by a wrong choice because of ignorance of the law.

THE PROBLEM OF CHOICES**Lesson 6. For February 15, 1942****Text:**

Sunday School Lessons (Manual) No. 6.

Problem:

To what extent are our rewards and penalties the consequences of the choices we make?

Supplementary References:

M. Bennion, *Moral Teachings of the New Testament*, Chapter 11; L. L. Bennion, *The Religion of the Latter-day Saints*, pp. 49-52; Roberts, *A Comprehensive History of the*

Church, Vol. II, pp. 403-406; *Discourses of Brigham Young*, Chapter 5.

Objective:

To teach that man is free to choose his course in life, limited only by environment and the endowments of nature, but that this freedom of choice brings its own consequences.

Methodology:

If the committee assignments made for this lesson have been completed, their reports should occupy the major portion of the recitation period. The teacher should budget the time allowed to each committee for its report, so that there is sufficient time for some discussion following each report. As far as possible, the questions that arise during the discussion following each report should be referred to the committee members for answers. Only in case of their failure to give complete or satisfactory replies should the teacher engage in the discussion. Strive to do the following things in discussion:

1. Clarify the Mormon point of view in regard to the nature and consequences of "original sin"; that is, the sin of Adam and Eve.

2. Explain the hopeful philosophy that the doctrines of "Free Will" and "foreordinations" bring in contrast to the doctrines of predestination and the "election of grace."

3. Point out the interpretation that the Prophet placed upon man's free agency and his interpretation of the nature of moral law. (See Roberts, *A Comprehensive History of the Church*, Vol. II, pp. 403-406)

4. Interpret the significance of *Doctrine and Covenants* 58:26-33, to the Latter-day Saint.

5. Convey the impression to the members of the class that their heritage of the Gospel is a priceless one, but that the test of their appreciation of that heritage rests upon their proper use of their freedom of choice.

Enrichment Material:

"As a guide between right and wrong he [man] enjoys the accumulated experience of the race. That which the race has come to know, either through experience or divine revelation, to be for *human welfare* is called *moral* and that which affects injuriously is called *immoral*. Between these two courses he is free to choose."

Assignment for Next Week:

Several members of the class should be selected to occupy a portion of the time during the next class period. They should be requested to come to class prepared to dis-

cuss some instances in which service to others caused someone to forget self, wealth, fame, power, glory or the search for pleasure.

The literature is replete with instances of this type. The well-known cases of Florence Nightingale, Sarah Barton, Jane Addams, Albert Schweitzer, Dr. W. Grenfell, and Dr. David Livingston, are but a few of the thousands who could be used as illustrations.

THE QUEST FOR ULTIMATE VALUES

Lesson 7. For February 22, 1942

Text:

Sunday School Lessons (Manual) No. 7.

Problem:

What are the lasting values in the life of a true Christian?

Supplementary References:

Discourses of Brigham Young, Chapter 27; John Henry Evans, *Step A Little Higher*, pp. 115-136; Leo J. Muir, *Flashes from the Eternal Semaphore*, pp. 67-95; Nephi 9; Mark 8: 36, 37; Matt. 25:14-30; Luke 19:13-27; Luke 12:16-21; 16:1-13.

Objective:

To show that spiritual values are the truly lasting values of life.

Methodology:

The assignments made for this class period should create a setting in which the teacher must assume the major role if the objective of the lesson is to become a reality in the lives of the young people. Building upon the ideas presented by the speakers, an effort should be made to have the class members draw on their own personal experiences to indicate the manner in which they have reacted to those times when they worked exclusively for their own interests, and the times when they forgot self for the welfare of others. The recent Christmas season should furnish excellent examples of both selfish and unselfish giving, and its resultant

pains and joys. Events during periods of illness, co-operative movements in the ward, work for the Red Cross and numerous other activities in which the members of the class have participated will be found to be veritable storehouses of experiences.

Enrichment Material:

Jesus (in Luke 14:33 and 18:22) "... perceives with perfect distinctness that the most immediate peril to the Christian life is to come from the love of money, vulgarity, ostentation, envy, ambition, conceit, material standards of happiness—the qualities that make people unspiritual, unteachable, unresponsive to the light—are the attendants of the God Mammon." (Peabody, *Jesus Christ and the Social Question*.)

"I look around among the world of mankind and see them grabbing, scrambling, contending, and every one seeking to aggrandize himself, and to accomplish his own individual purposes, passing the community by, walking upon the heads of his neighbors—all are seeking, planning, contriving in their wakeful hours, and when asleep dreaming, 'How can I get the advantage of my neighbor? How can I spoil him that I may ascend the ladder of fame?' . . . A man or woman who places the wealth of this world and the things of time in the scales against the things of God and the wisdom of eternity, has no eyes to see, no ears to hear, no heart to understand." (*Discourses of Brigham Young*, p. 471)

This lesson concluded the first division of our study, namely, the consideration of some philosophical aspects of our religion. An opportunity might be given at this point for review questions or to settle questions that might have arisen in the minds of the students.

Assignment for Next Week:

1. Have a student consult a standard encyclopedia and read the article on the "Trinity." A brief report or condensation of this article should be given to show the evolution of this idea in Christian circles.
2. Have another student prepare a discussion of the Latter-day Saint interpretation of the Trinity. Talmage's *Articles of Faith*, pp. 39-42 is a good source on this topic.

"Delightful Task! To rear the tender thought, to teach the young idea how to shoot."—James Thompson.



Seniors



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols, A. William Lund

Subject: THE SCRIPTURES OF THE CHURCH: AN APPRECIATION COURSE
For Young Men and Women 15 and 16 Years of Age

LESSONS FOR FEBRUARY, 1942

THE OLD TESTAMENT

Lesson 4. For February 1, 1942

References:

Lewis, F. G., *How the Bible Grew*; Robinson, George L., *Where Did We Get Our Bible*; Smyth, J. Paterson, *How We Got Our Bible*; Sperry, Sidney B., *The Spirit of the Old Testament*; Talmage, James E., *Articles of Faith*, Chapter 8; Washburn, J. A., *Story of the Old Testament*. Any standard Bible dictionary or encyclopedia.

Objective:

First, that God did in a very definite way inspire the writers of the Old Testament. Second, that He has in one way or another protected these records, and caused them to come down through the ages for the benefit of His children. These sacred writings are not accidental, nor incidental. They bear the stamp of divinity from the beginning to the end. Third, the fixing of one or two definite ideas as to how we got the Old Testament.

Suggested Class Activities:

Scripture Reading: Isaiah 2:2-4

New Memory Gem: Proverbs 3:13-14

*"There is a book, who runs may read,
Which heavenly truths impart,
And all the love its scholars need,
Pure eye and Christian heart.
The works of God, above, below,
Within us all around,
Are pages in that book to show
How God himself is found."*

Clay tablets might be made for illustration. Most students' Bibles have pictures of them. Samples of parchment (drawn on banjo heads) and fine leather (vellum) are common in every community.

Long stripes of paper rolled around sticks are good illustrations for papyrus. Quite a collection of these articles might be secured or prepared.

Be familiar with the next lesson, and make appointments of dependable students to report on references there given.

Study Helps:

1. What is the Old Testament?
2. Why do we call these writings the Old Testament?
3. What does "Testament" mean?
4. How did Old Testament writers associate God with everyday life?
5. How do we usually associate God with our daily problems?
6. Is God the same now as He was in Old Testament times?
7. Name kinds of writing materials used in ancient times.
8. What is papyrus?
9. How did our word, "paper," originate?
10. Who collected the Old Testament manuscripts?
11. When were the Old Testament manuscripts collected?

Illustrative Stories:

No book can ever take the place of the Bible. When Sir Walter Scott lay dying, he asked his friend, Lockhart, to read to him. "From what book shall I read?" he asked. "There is but one book," replied Sir Walter; "read to me out of the Bible."

"Take fast hold of instruction," said King Solomon; "let her not go: keep her; for she is thy life." Some sailors deserted a wrecked ship in small lifeboats in an attempt to save their lives. Some distance away two sailors jumped overboard and swam to the sinking ship. When they returned, they held up the compass saying, "This is our only guide to safety through these rough, uncharted seas. It is worth the risk we took to get it." The Bible is like the compass.

"Fredrick Douglas, the great slave orator, declared in a speech when things looked dark ahead: 'The white man is against us, the spirit of the times is against us. I see no hope for the colored race. I am full of sadness.'"

"A poor old colored woman arose and said: 'Fredrick, is God dead? It makes a difference when you count God in.'"

"Hold on!" said the priest to a dying skeptic. "But what am I to hold on to?" gasped the dying man. "I have laid the foundation. . . For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Corinthians 3:10-12)

A tired weary man lay near death's door.
He whispered to the attendant:

"Without the way there is no going.
Without the truth there is no knowing.
Without the life there is no living."

"I am the way, the truth, and the life: no
man cometh unto the Father, but by me."
(John 14:6)

HOW THE OLD TESTAMENT BECAME SCRIPTURE

Lesson 5. For February 8, 1942

References:

Any standard *Bible* dictionary or encyclopedia. Lewis, F. G., *How the Bible Grew*, Chapters 7, 8, 9; Robinson, George L., *Where Did We Get Our Bible*, Chapters 5, 6, 8; Talmage, James E., *Articles of Faith*, Chapter 13; Washburn, J. A., *Story of the Old Testament*, Chapter 2.

If these books are not available, go to the public library and get the librarian to help find others. Ask the seminary teachers; they will know. In each community, however small, there are many books with helpful material. Find them.

Objective:

To clarify the meaning of "Canon of Scripture," and to show the steps in its formation.

Observation:

God does not arbitrarily force His will upon His children. Freedom of choice is an eternal principle. The Scriptures are no exception to the rule. God directed them for our use and good, but we accept or reject them.

"He'll call, persuade, direct aright,
And bless with wisdom, love, and light;
In nameless ways be good and kind,
But never force the human mind.

Freedom and reason make us men,
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven or hell.

Suggested Class Activities:

Scripture Reading: Matthew 5:1-11. The beatitudes are standards of living.

Use poem above.

The books of the Old Testament are separate and individual, but bound together in one cover. These, in reality, constitute one shelf of a Divine Library. Draw the picture of a shelf with each of these volumes separately bound and placed on the shelf in the

five groups given in the lesson. (See *Story of the Old Testament*, Washburn, p. 2, for suggestion.) So arrange them that a shelf containing the books of the New Testament may be added when considering that subject.

Fix definitely in the minds of the students the five divisions of our Old Testament. These are not difficult to memorize if taken a group at a time.

The words "canon," "translation," and "version" will be used throughout the entire course. Use dictionary in the class, and be sure the words are clearly understood.

Five important translations will be emphasized in our course. Be sure names and dates are fixed as they occur: Septuagint, Vulgate, Wycliff's, Tyndale's, and King James's translations.

Study Helps:

1. What does "canon" mean as used in connection with the Scriptures?
2. How is it that some writings were placed in the Scriptures and others were not?
3. What did public opinion have to do with determining what is Scripture?
4. Name the five groups of Old Testament books, and give the number in each group.
5. In what language were the Old Testament books first written?
6. What conditions made it necessary to translate the *Bible* into other languages?
7. What was the first translation called? What does the word mean?
8. This first translation was from Hebrew to Greek. When and by whom was it made?

Illustrative Stories:

In upper Scotland, the prevailing winds blow from west to east. In 1893 a violent wind blew from east to west. Thousands of trees were uprooted because they had developed strong roots on the windward side, and only weak ones on the opposite side. The weak roots could not stand against the strong east wind.

The Scriptures continue on and on like the prevailing winds. One who is well rooted in their teachings will not be disturbed by evil winds of doctrine that blow, but may say like Jesus, "Get behind me, Satan."

It is said of Alexander the Great that when he camped before a city, he set up a great light and promised safety to all who would come forth while the light lasted. God has set up the light of His word in the Scriptures, and all who accept it shall have safety and everlasting life.

Sir James Simson, a great Edinburgh physician, was once asked, "What is the greatest discovery you ever made?" "That I have a Savior," he replied. For more than

three thousand years the Scriptures have been telling about Him.

A Sunday School teacher asked: "What happens when one is converted?" A little girl replied, "You come in and shut the door."

A devoted Christian was reading his *Bible* as he walked along the path. "Good morning," a friend greeted him, "what do you read as you walk?" "I am reading my Father's will," was the reply. "And what did your father leave you?" his friend continued.

"He hath bequeathed me a hundredfold more in this life, and in the world to come, life everlasting." (Matthew 19:29)

"Are you on your way to heaven?" someone asked a devout woman. "Why, man," she replied, "I live there. The *Bible* I carry with me, and Jesus, is in it."

THE WRITINGS OF THE NEW TESTAMENT

Lesson 6. For February 15, 1942

References:

There is so much available material on this subject that it would seem unnecessary to suggest any here. The following will be helpful:

Student's *Bible*, *Bible Dictionaries and Encyclopedias*; Goodspeed, Edgar J., *Formation of the New Testament*; Laufer, C. W., *The Bible, Story and Content*, Chaps. 9, 10, 11; Lewis, F. G., *How the Bible Grew*, Chap. 10; Robinson, George L., *Where Did We Get Our Bible*, Chap. 7.

Objective:

To point out the particular needs of the New Testament and how it differs from the Old Testament.

Observations:

The Old Testament foretells the coming of Christ, while the New Testament contains a written account of His life and a statement of the principles He taught; students should understand these points clearly.

Suggested Class Activities:

Scripture Reading: John 10:9-10.

For Memory Gem: John 10:10 is good.

God has given us a book full of stories Which was made for His people of old. It begins with the tale of a garden, And ends with the City of Gold. But the best is the story of Jesus, Of the Babe with the ox in the stall, Of the song that was sung by the Angels, The most beautiful story of all.

—Caroline Kellogg.

Use dictionary and have students report on meaning of gospel, epistle, sermon, any new words, etc.

Have three students read the Lord's Prayer from Matthew 6:9-13; Luke 11:2-4; III Nephi 13:9-13. Have the class note differences.

Pronounce carefully the names of the books of the New Testament and have students repeat.

This is a good place to emphasize the relationship of Peter, James, and John to the restoration of the Melchizedek Priesthood in 1829. Become thoroughly familiar with all the details.

Have a good map of the *Bible* world. Show briefly the relation of Palestine to the surrounding countries.

Indicate the countries to which the Gospel was taken in the days of the Apostles.

Make a chart of the New Testament books as you did the books of the Old Testament.

Complete the Divine Library you started by adding a second shelf containing the books of the New Testament. These illustrations will pay good dividends. If students are interested, they will do the same in their journals.

Study Helps:

1. Why is Palestine often called the "Bridge of Nations"?

2. Why is one division of the *Bible* called the "Old Testament," and the other division, the "New Testament"?

What is the New Testament?

4. Give two good reasons why the New Testament was written.

5. Which of the four gospels was written first? Which was written last?

6. Why were Paul's books written?

7. What two books did Luke write?

8. Which Apostle wrote five books? Name them.

9. How were Peter, James, and John associated together in the ancient church?

10. How are Peter, James, and John related to our Church?

Illustrative Stories:

An atheist said, "I do not believe the *Bible* because I do not know the author." "Do you accept the authority of the multiplication table with mathematicians?" Dr. C. F. Pentecost asked. "Yes, certainly," replied the atheist. "How can you?" continued the doctor, "when you do not know the author of that table?"

On leaving for a trip, a gentleman said to his little boy, "Take care of Mama." That night the little fellow prayed, "Please, God, bless grandma, bless papa, bless sister, but I can take care of Mama myself." The *Bible*

is like the "mama;" it needs no defense from us. It still does take care of itself.

"Tell me where God is," said a clergyman to a bright little boy, "and I will give you this orange." The boy replied, "Tell me where He is not, and I will give you two oranges."

"This verse was found written on the fly-leaf of Michael Bruce's *Bible* after his death:

"Tis very vain of me to boast
How small a price this *Bible* cost:
The day of judgment will make clear
'Twas very cheap or very dear."

HOW THE NEW TESTAMENT BECAME SCRIPTURE

Lesson 7. For February 22, 1942

References:

References for last lesson are still the ones for this lesson. Teachers should read as widely as possible and be familiar with the topics given in the lesson. There is an abundance of material.

Objective:

To give the students a rather definite idea of how the books of the New Testament were written, collected, and compiled into our present volume.

Observations:

God leaves us to work out our own life's problems. Yet if we fully trust in Him and seek His help, no matter what happens, we will be secure at the last. This was true of the writing, selecting, and transmitting of our Scriptures. Good men did the work; there were many trials and discouragements, but God directed their efforts to a glorious outcome. Students should feel the inspiration of the thought.

Suggested Class Activities:

You may desire to vary the plan of your introductory exercises. Keep in mind the purpose of the lesson—spiritual uplift and faith in the divinity of the Scriptures.

For scriptural reading let three students read successfully Proverbs 4:13; Proverbs 1:20-21; and Proverbs 4:17. Be sure the meaning is clear, and that there are plenty of *Bibles* in the class.

This appropriate poem may be well read with feeling:

From out the debris of the past
After Jesus long since had risen,
Men gathered bits from here and there
Where'er their longing eyes they cast.

And from the heterogeneous mass
They sifted and weighed, and measured,
Until at last the Word of God secure—
The Precious Kernel, was winnowed from
the chaff.—*Unknown*.

Distribute Manuals and read the lesson silently or in groups. One might read aloud and all others closely follow, using their own Manual.

Three-minute intensive drill should be led by a student. Don't memorize in a slipshod way. Quote correctly. No new gem is suggested for this lesson; be sure of the ones you have attempted.

There are very old *Bibles* in every community. They may be in the homes of some of your students. Make a survey; find some and bring them to the class. Explain how marginal notes and references came to be used.

Prepare, or have students prepare a sample scroll in form like the ones suggested in the lesson. Use a long strip of paper rolled around a stick prepared like the ones indicated.

Find pages where each paragraph is decorated with artistic drawings. Explain that all early *Bibles* written by hand were so decorated. Comment on the time and patience required to do such work.

Emphasize the possibility of errors creeping into such extensive hand work.

Study Helps:

1. Name one or more things that influenced the selection of the books of the New Testament.
2. What books were included in the first New Testament? (Marcion's)
3. A great many wrote about the life of Christ. Give a reason why the writings only of Matthew, Mark, Luke, and John were accepted.
4. What do we know of the very first Hebrew manuscripts?
5. What was most difficult about reading the ancient manuscripts?
6. Who was St. Jerome, and what great work did he do?
7. What were the "Septuagint" and the "Vulgate"?
8. Why were Paul's books written?
9. What was the first New Testament, and who wrote it?

Teach me to live, that I may dread
The grave as little as my bed.



Advanced Juniors



General Board Committee: Junius R. Tribe, Wallace F. Bennett, Wendell J. Ashton

Subject: THE LIFE OF CHRIST
For Boys and Girls 14 Years of Age

CONCERT RECITATION FOR FEBRUARY

"Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38)

LESSONS FOR FEBRUARY, 1942

PETER, THE MAN WHO LOVED JESUS

Lesson 4. For February 1, 1942

Objective:

Our weaknesses and mistakes will be overcome and forgiven if our hearts are full of love for Jesus and if we are loyal and true to His teachings.

References:

David O. McKay, *Ancient Apostles*, Chapters 3, 5, 6, 9; Acts 4:1-13; 5:17-42; 12:1-19.

The Gospels and the Book of Acts are replete with illustrations of Peter's mistakes, and especially his virtues. Read these books carefully for biographical material relating to the Twelve and Paul. Enrich the references in the student Manual with the larger setting in Scripture. Make Peter live in the minds of the students.

Introduction:

To achieve the objective of this lesson students must fall in love with the character and person of Peter. There is much in the character of Peter which will appeal to the adolescent boy or girl. He was very human. Jesus found him as a rough diamond. Through Peter's love for the Savior and under the influence of the Holy Ghost he became polished and fine without losing the basic strength and quality of his character.

The Advanced Junior boys and girls are also rough diamonds, awkward and full of mistakes. To learn that Peter was not perfect to begin with; and that Jesus chose him for what He knew Peter would become, will give our students faith, courage and inspiration.

We suggest you begin the lesson by calling attention to two or three mistakes Peter made as a way of creating interest.

I. Peter's Shortcomings:

- A. His denial of Jesus—Luke 22:54-62
- B. His failure to understand the mission of Jesus—Matt. 16:21-23
- C. Peter defends with the sword—John 18:1-11

II. Peter honored among the Twelve

Despite his shortcomings, Peter seems to have stood as first among the Twelve in leadership. This is illustrated in the following incidents:

- A. His call and ordination—Mark 1:16-20 and 3:14-18
- B. The Transfiguration—Mark 9:1-10
- C. Recognition of Jesus as the Christ—Matt. 16:13-19

III. Peter's Virtues

These are given in student Manual with many references. Whichever ones you choose to emphasize develop quite fully. Recreate the scriptural story in each case as fully as possible. For example:

- A. Wholehearted Devotion—John 21:2-8
- B. Courage—Acts 2:
- C. Humility—John 13:1-9
- D. Obedience—Matt. 4:18-20 and Luke 5:4-5

The teacher could well ask students for illustrations of each of these virtues in:

- 1. The lives of people they know
- 2. In their own lives

Enrichment Material:

A large reproduction of a great portrait of Peter for character-analysis by students might be a good beginning point for class room discussion. Give the various names of Peter and their meaning:

Simon-bar-Jonah: Simon, son of Jonah
Cephus: Aramaic for stone
Peter from Greek word, "Petros meaning rock."

(Aramaic was the spoken language used by Jesus)

Subjects for Two-and-One-Half-Minute Talks:

- 1. Peter's courage
- 2. Peter's eager devotion
- 3. Peter's love for Jesus
- 4. "If one's heart is right."

Application:

More important than what we do is our attitude in doing. The Lord loves a loyal, devoted, and courageous heart.

PETER'S FELLOW DISCIPLES**Lesson 5. For February 8, 1942****Objective:**

To introduce the students to the Twelve, and to the qualities of character which made them chosen of the Lord.

References:

McKay, *Ancient Apostles*, pp. 117-128; Talmage, *Jesus the Christ*, pp. 217-229; Hastings or Smith, *Dictionary of the Bible*. (Look up name of each Apostle)

Organization of Material:

Students delight in learning new facts. Among these, nothing is more interesting than the names and characteristics of people. We may well begin the lesson by getting the names of the Twelve on the blackboard as they are recalled or looked up by the students. These men were called by the Savior of the world to be His chosen disciples. Why were they thus chosen? What do we now know about each of them? What is there to be known?

Our scriptural references to most of these men are not many, but often full of meaning and interest. We must make the most of that which is available if we wish the Twelve to be living persons in the minds of our students.

The discussion may well begin with a review of Peter, whose character was discussed the week before. With this beginning have the students read about James and John in their Manuals with the challenge to learn new and concrete facts about them. List these facts on the board opposite their names at the close of the study period. For example:

- I. James
 - a. A brother of John
 - b. A "son of thunder" (Mark 3:14-17; Luke 9:51-56)
 - c. The first martyr (Acts 12:2-3)
 - d. A fisherman (Matt. 4:17-22)
- II. John
 - a. Also a "Son of thunder"
 - b. Called "the disciple whom Jesus loved" (John 19:26)
 - c. Ambitious in the wrong way, but teachable (Matt. 20:20-28)
 - d. The "son" of Jesus' Mother (John 19:16-27)
 - e. A fisherman (Matt. 4:17-22)
- III. Nathaniel
 - a. His curiosity and its appeasement

(John 1:43-51)

- b. "Without guile"—explain how being without guile qualifies one for discipleship.

IV. Thomas

- a. Critical (John 20:24-29)
- b. Courageous (John 11:1-15)

Discuss the value of doubt if it leads to honest and full inquiry.

V. Matthew

- a. "Publican" (Matthew 9:9-13)

VI. Others**Enrichment Material:**

Get pictures of the Twelve by master artists and let the students characterize those mentioned in the lesson.

Read and familiarize yourself with the setting of each reference in the student Manual.

Any good Bible dictionary will give you the essential facts and traditions which surround each man under discussion.

Since little is known about them, we suggest you leave tradition alone almost entirely, and amplify all the more the choice references to these men in the New Testament itself.

Subjects for Two-and-One-Half-Minute Talks:

1. John 15:13, with special reference to critical Thomas in (John 11:16)
2. Matthew 20:20-28

Application:

These men came from humble walks of life. They were not perfect, but had limitations. Yet they became, as far as we know, and with the exception of Judas, great disciples of Jesus. Let us see in our next two lessons how Jesus helped them to qualify for their holy ministry.

PREPARATION FOR THE MINISTRY**Lesson 6. For February 15, 1942****Objective:**

To teach the student how he may qualify for service in the Church of Christ.

References:

McKay, *op. cit.*, chapter 8; Biblical references cited below and in the student Manual; Doc and Cov. 4; and 121:34-46.

Introduction:

We learn new facts by relating them to things already known. Our students have perhaps never carefully analyzed the preparation necessary for Church leadership. This can best be taught them possibly by relating it to things more familiar in daily life—vocational or professional training. This they

will better know through their own plans and the experience of their parents.

Let the students discuss the preparation necessary in becoming a physician. Then have them read the student Manual, pages 13 and 14, to discover how men qualify to serve in the cause of Christ.

- I. What qualities of good leadership did the Twelve learn from Jesus Himself?
 - a. Courage
 - b. Devotion to the Will of the Father
 - c. Sensitiveness to human needs and the touch of Faith (Mark 5:23-35)
 - d. Humility expressed in service (John 21:15-17; Matt. 20:20-28; John 13:4-13)
 - e. Others
- II. What divine powers and blessings were given the Twelve to aid them in their work?
 - a. The Priesthood (Mark 3:13-15; John 15:14-17)
Why did they need the Priesthood to serve in the Church of Christ?
 - b. The Gift of the Holy Ghost (John 16:13; 14:6; 1 Cor. 12:1-3; Moroni 10:3-5)

Our next lesson will treat the Holy Ghost in greater detail. Do not try to exhaust the subject in this lesson.

Enrichment Material:

The Spirit of the Ministry

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive, knock, and it shall be opened unto you. Amen."

Application:

Jesus needs workers in His Church today. The same qualities needed in His day are needed in Church work today. Let us seek to acquire them now for our own service to the Lord.

FIRE FROM HEAVEN

Lesson 7. For February 22, 1942

Objective:

To inspire students to live worthy of the influence of the Holy Ghost in their lives.

References:

Talmage, *Jesus the Christ*, pages 702-706; Acts, Chapter 2.

The subject matter for this and ensuing lessons is found largely in the Book of Acts, which is our best source book on the nature and life of the Pristine Church in Palestine and the Roman Empire. We suggest that the teacher read over the lessons in the Manual, and with these fresh in mind, proceed to make a careful study of the Book of Acts. You will find it fascinating. Chapters 1-12 deal largely with Peter's ministry; chapters 13-28 with Paul's activities. This lesson centers in Acts, chapter 2.

Introduction: Background Material:

- A. Christ's appearance to the Twelve following His resurrection—Luke, Chapter 24.
- B. The Call of Mathias, Acts, Chapter 1.

These incidents could be assigned to two students a week in advance, or reviewed by the teacher in case of their lack of preparation.

I. "Tarry in Jerusalem"

1. Why did Jesus have the Apostles tarry in Jerusalem until the Holy Ghost should come?
2. In what ways did the Holy Ghost manifest itself on the day of Pentecost?
e.g. Gift of tongues and interpretation of tongues, conversion, power of testimony in the life of Peter.
3. What is the Mission of the Holy Ghost?
John 14:6, 26; 16:13; 1 Cor. 12:1-3; Doc. & Cov. 20:26-27; Moroni 10:3-5)

II. Peter—before and after he received the Holy Ghost

Contrast Luke 22:54-62 and Acts 2:22-24.

III. First Principles—in the early Church and in our Church today.

Show the close relationship between Acts 2:37-39 and our IV Article of Faith. This will help to identify the early Church with our Church today in the minds of the students.

(Continued on page 679)



Juniors ~



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett, Wendell J. Ashton

Subject: THE RESTORED CHURCH
For Boys and Girls 14 Years of Age

Lesson 3. For January 25, 1942

WHAT WE LEARN FROM THE FIRST VISION

Outline of Material:

- I. How We Learn:
 - a. Through reading
 - b. Through conversation
 - c. Through personal experience
 1. What this is
 2. Sureness of this means
 3. Knowledge this way
- II. Why the Churches Were Wrong:
 - a. Not wrong in every respect
 1. Members were doubtless sincere
 2. Believed in God, Christ, *Bible*
 - b. Ministers lacked divine authority:
 1. What divine authority is
 2. Authority in matters generally
 3. Authority in religion
 - c. Divine authority in Christian dispensation
 1. Conferred by Christ on apostles
 2. This authority not perpetuated
 - d. The Protestant situation respecting
 - e. Catholic situation respecting
 - f. Other signs of apostasy:
 1. Church organization
 2. Teachings, such as baptism
- III. The Power of God:
 - a. How this is manifested
 - b. Particular signs:
 1. Healing the sick
 2. Prophecy
 3. Tongues

Objective:

We should seek to know what the Lord wishes us to do, and then do it.

It should be made clear to the class that we learn our duties in the Church (a) by reading what the Lord has revealed, (b) by listening to the instructions of those in authority in the Church today, and (c) by heeding the whisperings of the Holy Spirit to us.

Lesson Development:

This lesson may be developed in the three following ways:

1. The approach. That is suggested in the lesson itself—the necessity of our having the right to do something that concerns someone

else, like selling an article. The central fact in the trouble with the churches is that they did not have divine authority. This may be led up to in the manner suggested in the Manual.

2. Judicious questioning. Study the list of questions at the end of the lesson in the Manual. (By the way, how many of the class have Manuals now?) Other ways will suggest themselves to you as you study the lesson.

3. Assignments. Pupils may be asked to read up on certain points suggested in the Manual; for instance, baptism. Or they may be asked to tell of their own baptism or someone else's—how it was done, the words used, who performed it, the confirmation, what was necessary before that, and so on.

Who, only, has the authority to make changes in any transaction or the transfer of authority in any of the situations suggested in the lesson?

Or pupils may be asked to report on (a) the organization of the ancient Church, and (b) the organization of our own Church. Any Ready Reference will give the necessary information concerning the Church of the former-day Saints, and information about the organization of the Church of the latter-day Saints may be obtained from parents or the Bishop.

LESSONS FOR FEBRUARY, 1942

Lesson 4. For February 1, 1942

THE NEED FOR PRAYER

Outline of Material:

- I. Prayer and Its Answer:
 - a. What prayer is
 - b. How necessary prayer is
 - c. What prayer may do:
 1. Asking for something needed
 2. Expressing gratitude to God
- II. How We Should Pray:
 - a. Prayers should be short (usually)
 - b. We pray to "our Father"
 - c. We should pray for three things:
 1. Our physical necessities—food, clothing, and shelter
 2. Forgiveness of our sins
 3. Deliverance from evil

- III. Joseph Smith and His Prayer:
 - a. His inexperience
 - b. Prayed to "our Father"
 - c. Prayed for deliverance
 - d. Prayed (most likely) for forgiveness
 - e. Had something in particular to pray for
- IV. New Revelation from God:
 - a. Beliefs of Joseph's time
 - b. Exceptions to general belief
 - c. The vision shattered old beliefs
- V. Comparative Answers to Prayer:
 - a. Not all answers the same
 - b. Joseph's a special case

Lesson Material:

Besides the Manual, which contains the thread of Joseph's story of the First Vision, the teacher should read what the prophet himself says about it. That account, though short, is final; it should be intensively studied, every phrase considered carefully.

Objective:

After we have exhausted our own and others' wisdom, we should "ask of God," as Joseph did.

This objective implies the following things: (1) that the class has a knowledge of what the youthful prophet did on this occasion, (2) that the teacher discusses with the class their problems, directing their minds to the more serious of these, and (3) that there is left the impression and the inspiration to go to the Lord with such problems as may prove insoluble through other means.

Lesson Development:

The question method, with discussion, will prove the best one, perhaps, in this lesson.

What does it mean to pray? What two kinds of prayer are there? What are some things we should remember about praying—to whom, for what, and so on?

Special interest should be aroused in the fact that Joseph had but one thing in mind at this time—which church was right. All through his life he emphasized this need of attending to one thing at a time in prayer and concentrating on it till we get results.

Someone else has likened our prayer to God to a telephone "conversation." Often we pray and do not wait for an answer. It is as if we should talk over the telephone at our end, and then hang up the receiver. In prayer there is a Person at the other end of the line, who may wish to speak, and for

whose voice we should listen. There is an art in prayer, as there is in everything else that we do.

Assignments:

Ask members of the class to search for other prayers that have been answered. These may be (1) in our sacred books, (2) in other books, or (3) in conversation with our friends.

Read or, if possible, sing "Joseph Smith's First Prayer," or "Prayer Is the Soul's Sincere Desire."

THREE AND A HALF YEARS OF WAITING

Lesson 5. For February 8, 1942

Outline of Material:

- I. The Promise:
 - a. What it was
 - b. No conditions given
 - c. Joseph as the instrument of restoration
 - d. A strange commission
- II. Ministers and Ministers:
 - a. The ancient apostles
 - b. Peter as an example
 - c. The other apostles
 - d. Preachers in Joseph Smith's time
 - e. Value of education in the ministry
 - f. Paul an example of the educated minister
 - g. What counts for most in the minister
- III. Work to Be Done:
 - a. Studies of Joseph at school:
 1. Conditions
 2. Books
 - b. School knowledge of Joseph:
 1. Reading
 2. Writing
 3. Arithmetic
 - c. Work on the farm:
 1. Clearing the land
 2. Planting and harvesting crops
 - d. The Smith boys as giants:
 1. The Vermont story
 2. Size of the father and boys
- IV. A Long Wait:
 - a. How it feels to wait
 - b. Joseph and his associates
 - c. Joseph's conscience:
 1. What conscience is
 2. How it is developed
 3. What it does for us
 - d. What the next lesson is about

Objective:

In the midst of our school and work we should live as clean a life as possible, for our-

selves and for others, so that we, like Joseph Smith, may receive divine guidance.

The cue here is to be taken from the life of Joseph during this critical period—his greater conscience and his attempt to make his conduct square with his conscience.

What are the temptations that young people of thirteen encounter nowadays? Take these up one at a time. How can we develop our conscience? How can we develop strength with which to meet these temptations?

Lesson Development:

Question the class on the details of the story, so as to make sure they know it.

What do Joseph mean when he says that, during these years, he did not "wrong" any person? How can one wrong others? How wrong ourselves? What is the difference? These matters should be taken up specifically and disposed of.

What work do your pupils do? How do they perform this work, cheerfully or reluctantly?

Joseph was of a "cheery disposition." What does this mean? How does such a one act and talk? What is your disposition? What was there in his life that might have dampened his feelings? Is there anything in yours?

Lesson Enrichment:

There are no stories of this period in the Prophet's life. The material for this lesson is worked up from his own narrative and that of his mother.

Enrichment, therefore, must come from exhuming the life of each member of your class, comparing and contrasting it with Joseph's. Remember there is not much difference between their ages and his during part of the time.

Application:

Ask the class to get some specific points from this lesson that they can apply: industry, care of the body so as to develop it to its highest capacity, cheerfulness of disposition, helpfulness, and so on.

ANOTHER PRAYER ANSWERED

Lesson 6. For February 15, 1942

Outline of Material:

- I. The Prayer:
 - a. Time and place
 - b. Joseph at this time
 - c. The question in his mind
 - d. His feeling about an answer
 - e. The answer

- II. The Heavenly Messenger:
 - a. How does an angel look?
 - b. Description of this one
 - c. Effect on Joseph
- III. Moroni's Message:
 - a. The Book
 - b. Joseph's part
 - c. Translation of the Book—means
- IV. Other Details of the Vision:
 - a. What Joseph probably learned of the People of the Book
 - b. Prophecies quoted by Moroni
 - c. Repetitions of the message
 - d. How long the visions lasted

Objective:

One should always strive for divine guidance in everything one does in life, through prayer and faith.

The situation in which Joseph Smith found himself at this time may be used to advantage to teach a lesson that is much needed nowadays by young persons.

1. He believed he had sinned
2. He thought this stood in his way
3. He prayed for forgiveness and guidance
4. Result: his prayer was answered

Lesson Development:

Questions may take two forms. Some may test the mastery of the material in the Manual by the class. Others may test their thinking power.

A set of questions intended to do the latter may be found at the end of the lesson in the Manual. Others may be suggested to the teacher who reads carefully.

What reason was there in the nature of things that called for a series of visions to Joseph? This to show that not every prayer is answered in the way Joseph's was.

He did not, as we sometimes do, require that his prayer be answered in a given way. He prayed only for forgiveness and further light.

It was the sort of prayer that any boy might offer.

Readings:

The Manual, of course, which should be required of all the class; the matter in the Prophet's own statement, as given in his *History of the Church*, Volume I, Chapter 2. The teacher should be careful, however, not to anticipate lessons that are to come, but stick to the material presented in the lesson.

Suggestions:

1. Hymns have been written on the theme of Moroni and the Plates. "An Angel from on High," by Parley P. Pratt, and "O Stop and Tell Me, Red Man," by William W. Phelps,

are among the best known and most appropriate for this lesson. They may be either sung or read, as conditions warrant.

2. The *Book of Mormon* may be exhibited. Facsimiles of the Plates, with rings running through the back, have been made of wood. Could some boy in the class make one for you? If so, a double purpose will be served. It will be useful, also, in lessons to come.

THE BOOK OF GOLDEN LEAVES

Lesson 7. For February 22, 1942

Outline of Material:

- I. The Next Morning:
 - a. Joseph's feelings at the time
 - b. Who Moroni was, an ancient American
 - c. Another vision
 - d. Conversation with Father Smith
- II. The Sacred Hill:
 - a. Vision of the hill and spot
 - b. Description of the hill
 - c. "Place of deposit"
- III. The Box and Its Contents:
 - a. The stone itself
 - b. The box underneath
 - c. The objects in the box:
 1. The plates
 2. The urim and thummim
 3. The breastplate
 - d. Attempt to take these
 - e. Fifth appearing of Moroni
- IV. Another Long Wait:
 - a. Joseph's age now and later
 - b. Work for:
 1. Joseph Knight
 2. Josiah Stool
 3. Others
 - c. Death of Alvin
 - d. Marriage of Joseph
 - e. Testimony of Newel Knight
 - f. Testimony of others

Objective:

If one is to succeed in life, either in God's sight or in man's one must learn to be trustworthy in everything.

This may not look at first like a spiritual aim, but it is. For loyalty to man and to the Lord is a highly desirable quality of mind and heart, and trustworthiness is a part of loyalty.

In the practical application of this objective, two things should be kept in mind: one, the desirableness of the characteristic and, two, the fact that dependability is a matter of gradual growth, usually, a development. One learns to be trustworthy by looking first to the small things and then to the larger, till it becomes a habit.

This applies to religion as well as to business and other earthly things.

Lesson Development:

This lesson should be conducted along two separate lines: first, the details of the lesson material as given in the Manual ought to be presented and then such deductions as are reasonable should be drawn from the material given. Facts and discussion—these are the two important things in class work.

A Suggestion:

This idea of developing responsibility in your pupils should not be dropped with this lesson. Moroni worked with Joseph Smith for four years, to bring him to the point where he could be absolutely trusted with the precious plates of the *Book of Mormon*.

During the rest of the year, therefore, give particular assignments to your pupils, but such only as they can get, and then see to it that they do not fall down on these assignments.

What things do they have to do (a) in the home, (b) in school, (c) in the church? Help them to discharge their duties here in such a way as to make them trustworthy in every assignment.

This is the best kind of preparation for life.

Up To Your Standards

By Helen Kimball Orgill



Up to your standards, youth of our nation,
Bearers of Liberty's light!

Flung to you now from the last generation
Bidding you keep it e'er bright.

Clasp to your bosoms Freedom's fair banner,
Treasure it more than your life;

Live every hour in virtue's true manner,
Gird yourselves now for the strife.

Build on the principle, real strength is founded
Honor, true valor and worth

Up to your standards the edict has sounded!
Be ye the salt of the earth!



Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman; Marion G. Merkley,
Archibald F. Bennett

Subject: OLD TESTAMENT STORIES
For Boys and Girls 10 and 11 Years of Age

ELISHA, THE FAITHFUL

Lesson 4. For February 1, 1942

"Faith builds a bridge from this world to the next world."

Lesson Objective:

To build faith in God; to show how faith in God has been rewarded; to teach that God's servants have power to bless us.

Point of Contact:

1. The fourth "Article of Faith," is appropriate to start with.
2. Read an account of a whirlwind, its effects. Some of your students may be able to give graphic descriptions of the power of such a wind.
3. Call for experiences with healings; personal testimonies are very valuable for establishing point of contact.
4. Pictures of Elisha, the Jordan River, Mount Carmel, etc., may be mounted and referred to as the story proceeds.

Lesson Enrichment:

"The courageous preaching of Elijah and the more quiet educational work of Elisha, developed in Israel a strong and growing party whose watchword was absolute and uncompromising loyalty to Jehovah. These great prophets were the national leaders in the movement; but it is evident that the so-called 'sons [school] of the prophets' were especially active at this period, and they were in close touch with the prophetic leaders." Kent, "The Kings and Prophets of Israel and Judah," p. 7. Read Malachi, 4: 4-6.

"Elijah was the last that held the keys of the priesthood in his day (p. 18f). In 1829 authority was conferred upon Joseph Smith and Oliver Cowdery for gathering the tribes of Israel and for sealings, both for the living and the dead. This was given at Kirtland Temple by the angels Moses and Elijah." Widtsoe, *Priesthood and Church Government*, p. 106; also pp. 43, 355, 356 f and 359.

Elijah brought to earth the keys of the sealing power of the priesthood, whereby husband and wife, and parents and children may be joined together in loving family union for time and all eternity—forever.

Reaction of the Class:

You may feel satisfied that your lesson is well taught, that the students have been paid for coming, if you see a greater love for our Heavenly Father, who loves good men and takes them up where He is, who supplies the needs of those who seek His aid, whether they be rich or poor.

Biographical Sketch:

"Elisha was a companionable man who loved the cities, visiting the homes of the people of Israel. The stories of him testify to a spirit of helpfulness and fundamental good will which make him popular.

"His objective was the overthrowing of Baal-worship; his method was through education. His inspiration and patronage encouraged the schools of the prophets.

"Elisha's hold on the hearts of the people is indicated by the number and character of the Bible stories that have come down to us. Among these are: the story of the Widow's Oil; of the poisoned food made harmless; of the recovery of the ax that had fallen into the Jordan River; of the Shunamite's son restored to life; of the healing of Naaman; and of delivering cities of Israel from their foes on three occasions. He seems to have been of a generous, friendly nature. He was at home alike in the country village, or in the courts of kings." *The Master Library*, Vol. 3, pp. 101-102.

Teaching Problems:

If time allows, tell the stories of how the poisoned food was made harmless: (II Kings 4:38-44) or of his returning the poor man's ax (II Kings 6:1-7). These may be used for special reports. Egermeier's *Bible-Story Book*, pp. 311-312, gives these briefly, but well told.

NAAMAN, THE LEPER

Lesson 5. For February 8, 1942

Lesson Objective:

To show how love can change our lives; to learn how we may show love for those about us.

Point of Contact:

1. A special report of "Leper Island," or "Slavery," followed by a brief discussion would be helpful.
2. The story of "The Seven Sons of Sceva" (Acts 19:14-16).
3. An incident connected with a student's own baptism may introduce this story.
4. Connect with the sorrows of children who have had to go to distant places because of war—their sorrow, and yet their love for those who have been good to them.

Lesson Enrichment:

Burrows, the great American naturalist, wrote a very fine story called, "Sharp Eyes," in which he illustrates the fact that there are many wonderful things in nature that we do not see because our eyes are not trained to see them. In order to see God we must be "pure in heart"; and in order to see evidence of His love for us we must keep ourselves and our minds clean.

Elisha saw an opportunity to help Naaman by using the wonderful power the Lord had given to him; through that blessing other people might be led to love the Lord God of Israel.

Love of the little girl for her mistress brought blessings to that household. Notice, too, her love for Elisha and her God, even though a slave in a foreign land. Love cannot be conquered by prisons, or slavery. (Recall the life of Joseph in Egypt in this connection.)

A contrasting form of love is shown in the greediness of Gehazi.

Reaction of the Class:

Try listing on the blackboard, all the incidents that illustrate love in the lesson. Then try finding examples similar to those, in the lives of the children. For example: Would you write a letter for a friend who was in need of help? Could you visit a sick, or blind neighbor and run errands for him? Keep the lesson personal. Let them feel that they are able to show just such manifestations of love. Arouse a desire to go out and show their feeling of love in a fine, positive manner.

Teaching Problems:

The boys may feel this is a "sissy story." You can easily check this attitude by referring to Gehazi's action. They can be made to see the unselfish nature of Elisha; lead them to see how the king of Israel was really "on the spot"; failure to relieve Naaman

might bring war. It's a "he-man" story, and Elisha is the hero, sharing the spotlight with a little, unnamed slave-girl. Talk over making the story into a picture show.

What would be the content of each of the scenes?

How would each commence?

What properties would be needed? (Get pictures of clothing, palaces, chariots, gifts, etc., etc.)

How would you make the scene at the river most dramatic?

Would you close it by leaving the little girl in Syria, or would you have her rewarded by returning her to her parents in Israel?

JONAH, THE WILLFUL

Lesson 6. For February 15, 1942

Objective:

To show the value of obedience in our lives; to encourage prompt obedience in all worthy acts.

Point of Contact:

1. A mission. Discuss its values: Places to see—things to do—opportunities to learn and to do good.
2. Be watching for newspaper, or other stories that show evil effects of disobedience. You might start this some weeks in advance and have the articles put on the bulletin board in the class room; or put them on a large cardboard without comment until this lesson-day arrives when they may be studied together briefly.
3. Stories of racial or national jealousy and hatred; show how evil this can be. Hatreds between the North and South; between schools, or classes, etc. Refer to the fine rivalry between Boy Scout patrols, etc., as example of a wholesome spirit.

Lesson Enrichment:

Definition of willful: Self-determined; governed by will without yielding to reason; stubborn; obstinate. (Webster.)

"In any event Jonah learned what so many of us learn sooner or later—God is not mocked, neither can we get away from His power and influence.

"Note that the mariners, despised heathen also, did something about it (the storm). First, they prayed to their gods; then they set about throwing the ship's tackle into the sea to lighten her.

"A story of delicious irony. Instead of Jonah preaching to the heathen, God is preaching to Jonah by means of a heathen. Imagine one of these despised heathen calling upon a Hebrew prophet to pray. The watchman on the tower of Zion had fallen asleep at his post.

"Jonah had to be saved physically and receive a spiritual resuscitation—otherwise we should have had no Book of Jonah. So the Lord appointed a large fish—(a fish large enough to swallow a minor prophet like Jonah)—to engulf him three days and nights. From the bowels of the fish Jonah cried mightily to God. Most men in their desperate need pray to God; when in less trying circumstances they completely forget Him. The Book ironically points out that God hearkens to Jonah's prayer and has the fish 'vomit' Jonah upon the dry land.

"It is apparent throughout the story that Jonah could not stand to see God's love, so much promised to Israel, and cherished by her, bestowed upon others, particularly, her heathen oppressors."

"The greatest lesson of the book is that God's divine grace is universal. Another and very obvious lesson is that of obedience. Another important lesson is that prophecy is conditional. Judgment, indeed, through repentance may be exchanged for salvation. Still another lesson lies in the spirit of higher patriotism which is in the book."

The above excerpts are from *Sperry*, "The Spirit of the Old Testament," Chapter XVI, "Jonah—Divine Grace Is Universal."

Reaction of the Class:

To see the folly of Jonah's disobedience,—that is desired. To see the implications in their own lives, and resolve to do something about it,—that, too, is desirable.

Another phase is to see the injustice of race, class, color, or group hatreds. At this time in the world's history, great stress can be placed upon "the Christ message" of peace, love, and charity; all this without suggesting that we love wicked men or their programs.

Assignments:

We have skipped to the twelfth Article of Faith because of its bearing upon the lesson. We believe in being obedient; yet without sacrificing our individuality or becoming servile.

Teaching Problem:

Do not allow the "fish story" to dominate the lesson. Touch it as briefly as possible in order to see the larger values.

AMOS, THE HERDSMAN

Lesson 7. For February 22, 1942

Objective:

To show that we must work together if we wish to be happy; the Lord will reveal to His servants the way we should act; co-operation in home, school, church, play, etc., will make our lives richer and happier than if we live for ourselves.

Point of Contact:

1. Talk of the student who reaches high school by being "passed along"; no foundation in arithmetic, spelling, English. Can such a student expect to excel in school? Is it co-operation for one student to allow another to copy? Who is harmed?
2. Use the story of a prisoner that escapes and is brought back. It is for the good of all that wrong-doing be punished. We should co-operate in stopping law-breaking, thefts, drinking and smoking by minors, cheating, traffic violations, etc.
3. Talk about "tattlers." Should we condemn tattlers? Is it right never to tell on a wrong-doer?
Two questions that help us decide whether to tell or not are:
a. Is it necessary?
b. Is it kind?
4. Use a story of selfishness. The story should show how sharing with others makes everyone happy. An example would be Dickens', "Christmas Carol."

Lesson Enrichment:

1. A boy saw a man beating a team of horses that were pulling a wagon loaded with coal, much heavier than they should have been expected to haul. The boy reported it to the police. Was it necessary? Was it kind?
2. A little girl was shoved violently against the sharp corner of a table; she was injured internally so she was never able to walk again. She lived to be sixty years of age, but never told who had hurt her, although she knew. She always said that it could not help her for the person to be punished; and further that the person responsible would be unduly blamed by everyone else if they knew who

did it. She said it was not necessary to tell; nor would it be kind. What do you think?

Reaction of the Class:

Let the discussion center around having a purpose in life; show how labor, and work are necessary in securing the ideal character. Did not Jesus work? See how much easier it is to get things done when all are working together. Demonstrate, by having the students study the "Thought Questions" in groups. Let them see how much more they get out of it than if they work alone. Attempt to secure a desire from each to co-operate with someone in a definite, specific project during the next week, upon which they will report to you.

Assignments:

1. Supply paper and pencils, if necessary, to work out the "Things to Do."
2. Require that each bring a pencil for next week if you cannot supply them; they should write the answers briefly as shown in the "key."

Biographical Sketch:

"A striking figure is Amos. A herdsman and a dresser of the sycamores in the village of Tekoa, his very occupation gave him leisure for observation and thought, made him alert and fearless, quickened his imagination and widened his outlook. During his visits to the northern cities he was able to observe conditions and he found them most disheartening. We gather from his writings that wealth and extravagance flaunted itself on every hand. There were stone palaces with ivory panels, extravagantly furnished

summer houses and winter houses, the use of the chief oil, the choicest meats, the finest music, and all accompanied by shameless revelries and immoralities. The nobles led in vice and crime. Wealth was obtained by violence, by the enslavement of the poor, by dishonesty in trade, by presents and bribes, and by the corruption of the courts.

"As he brooded over the conditions, the word of the Lord came to Amos and compelled him to turn prophet. Where and how he got his education we have no means of knowing, but he is a standing wonder and delight among the prophets.

"Again and again he appeared at the sanctuaries, denouncing, condemning, pleading till one day he was driven from the royal sanctuary of Bethel by Amaziah the Priest, to preach no more in Israel. Thereafter he wrote down his messages, thus becoming the first of the literary prophets." *The Master Library*, Vol. 4, p. 5.

Teaching Problems:

Some students may feel that it would be unkind to "tell" on a close friend. Think what Amos did. Those people were his friends, too. You might suggest to the students, "If you are one of a group engaged in some wrong-doing, own up to it frankly; and if you are asked to tell on some others, you might say that you think the other parties would rather tell on themselves. That would open the way to their confession, and would put the responsibility on them."

Don't antagonize your class by insisting on "Puritanical" standards. Be fair; be a leader—not a driver. Help them to see that co-operation in righteousness is better than a "Dr. Jekyll—Mr. Hyde" kind of life.

THE HARVEST

By Miss Melba Allen

I cannot believe we are but pawns of Fate!
 There must be something far beyond the present,
 Some continuous process of which this life
 Is but an infinitesimal part;
 Some donning of a better, finer robe
 As we cast off this faded, tattered cloak
 And leave it buried in the ageless dust;
 Some part of us that still lives on to know
 The gathering of the Harvest, for the seed
 That we have sown. To see how deep we plowed,
 How well we planted and cultivated
 In the years that were awarded us.
 We are the husbandmen of our own lives,
 We shall yet be reapers of our own crop
 Be it tares or plenty.



SAYING IT WITH FLOWERS

Sister Myra Jenkins, Secretary of the Los Angeles Stake Sunday School Board, writes of a recent visit of that board to the Adams Ward Sunday School. She says:

"Last Sunday our stake board visited the Adams Ward Sunday School and found the chapel decorated with a profusion of flowers. In fact, it was such a beautiful sight—the arrangements were so artistic in color and variety—that Superintendent Brimley publicly requested our Secretary, Myra Jenkins, to write to Superintendent Pypers and tell him how effectively the Adams Ward has adopted the Church beautification program."

"In the front hall and main chapel there

were nine large bouquets, including a large basket of white stocks and red carnations, one of pink and white gladioli, a pink rose arrangement, and one of orchid irises, besides other well selected flower groups.

"The Junior Sunday School section contained seven bowls and vases of sweet peas, nasturtiums, daisies, larkspur, and snapdragons.

"The whole building seemed animated by the presence of these beautiful flowers and is the best effort yet obtained. Superintendent Brimley is concentrating on the beautification program, and results are appearing in every ward."



First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg, Albert Hamer Reiser

Subject: CHILDREN'S CHURCH HISTORY

For Boys and Girls 8 and 9 Years of Age

JOSEPH SMITH READS A VERY OLD BOOK

Lesson 4. For February 1, 1942

The value of this lesson is in what it tells of the way the Lord (1) taught Joseph Smith and (2) gave the Church the very valuable means of teaching the Gospel to others, namely the *Book of Mormon*.

After suggesting that the members of the class get ready for the quiz, show the class a copy of the *Book of Mormon* and tell them in very simple, general terms what it is; how long it has been used as the chief Missionary tool of the Church; that it is valuable as a means of teaching the "restored" Gospel in its fullness, because it explains Gospel principles more clearly and completely than the *Bible*; tells much about a great portion of the inhabitants of the world concerning whom the rest of the world knew nothing; shows Jesus the Christ to be the Lord and Savior of those other millions of people; was brought forth in our time through Joseph Smith, through a heavenly messenger, a resurrected being, sent forth from God and was translated by the gift and power of inspiration from the Lord. In connection with this latter point note especially the first story in lesson 44.

After this let the class read the lesson text entitled, "Joseph Smith Reads a Very Old Book."

Then carry forward the quiz procedure and include questions which will reinforce the purpose of the lesson. One way to give stress to the purpose of the lesson is to give extra credit for all good answers bearing upon the purpose and bonus credit to everyone, if the whole class gets credit for good answers to these questions.

Such questions as the following would help to bring out the purpose of the lesson:

1. If you read a book and find a question in it which you can't answer, what would you do to get an answer?
2. When Joseph Smith wanted more information about the Gospel what did he do?
3. Who were Joseph Smith's teachers?
4. Who are your teachers?
5. How might you have the Lord as your teacher?
6. Tell some things you would learn from the *Book of Mormon*.

7. What makes the *Book of Mormon* such a good book for Mormon missionaries to use when they tell people about the Gospel?
8. Can you express the objective of this lesson in one sentence?

SOME NEW KNOWLEDGE ABOUT INDIANS

Lesson 5. For February 8, 1942

This lesson goes a little deeper into the *Book of Mormon*. The hope is that interest has been sufficiently aroused in the *Book of Mormon* to carry the class into this lesson with zest.

The title suggests an interesting approach and point of contact. Pictures of Indians, exhibited one at a time while the teacher throws out a thought-provoking question or two and tells interesting stories and raises interesting problems about the Indians would all help to lead the class into the lesson proper.

At the appropriate time the teacher should introduce the *Book of Mormon* and then allow the class to read the lesson entitled, "Some New Knowledge About Indians."

Build the quiz period to follow, with appropriate questions. Support the aim of the lesson well throughout.

The purpose of this lesson is to impress upon the members of the class that the *Book of Mormon* is a very rich source of knowledge about the ancient inhabitants of America; what the Lord taught them and furthermore that anyone who will read the *Book of Mormon* earnestly and with an open mind will become very wise.

Mother Stories From the Book of Mormon, by Wm. A. Morton, which is published in one cover with *From Plowboy to Prophet*, and sold by the Deseret Book Company for \$1.25, is an excellent source of enrichment material for this and future lessons. Books referred to in early lessons are also continuing sources of abundant help. Teachers should use them throughout the course. Other books and materials of special, limited value will be named in connection with the lessons they support.

See Chapter 3, *A Short History of the Church*; Chapter 6, *The Restored Church*.

AUTHORITY TO BAPTIZE RESTORED

Lesson 6. For February 15, 1942

Incidentally, this lesson illustrates again how Joseph Smith learned step by step what the Lord wanted him to know about the restored Gospel. When Joseph was ready, needed more knowledge, wanted to know, was willing to ask for it and to work to get it, he received it.

This lesson also adds another teacher to the number who taught Joseph Smith. Develop well the full meaning of this John the Baptist. Retell the story of his baptizing Jesus. Explain the Aaronic Priesthood which he conferred upon Joseph and Oliver. Tell who Aaron was and why his name is associated with the lesser or Levitical Priesthood. Who was Levi?

Questions like these drive one's thinking back into the past and help to show that the Gospel, being "restored" through Joseph Smith is the ancient truth which the prophets of God from Adam down have taught.

They suggest the possibility of using effectively a simple time line or chart which will help the children to see in large relationships the great characters of the Old and New Testament in relation to the *Book of Mormon* and the Restoration. Such a chart, if used for children as young as 8 or 9, must be very simple and must include, in rough chronological order, characters about whom they have heard stories and who are, therefore, to some degree familiar to them.

The chart might include such names as Adam, Abraham, Isaac, Jacob (Israel), Joseph, Moses, Aaron, Samuel, David, Solomon, Lehi, Nephi, Jesus, John the Baptist, Peter, James, John, etc. Mormon, Moroni, Columbus, Washington, Joseph Smith, Abraham Lincoln, and the Presidents of the Church to the present time.

On this chart show the people associated with the ordinances of Baptism, of Jesus, of Joseph Smith and those living at the time of baptism of the children. This will help to show the dignity and importance of this ordinance and should give them a deeper sense of appreciation for it.

Can you formulate the objective of this lesson in one sentence, expressing cause and effect?

This lesson at this point also gives opportunity to trace the authority to baptize, which men today have, (men who baptized the children of this class) back to Joseph Smith and John the Baptist.

The teacher should also develop the principles and points relating to baptism, such as: how the Latter-day Saints baptize, the

meaning or symbolism of that mode; the object and purpose of baptism.

Allow the class at the right time to read the lesson in the Manual. This will facilitate the development of the lesson and give the children a quick and easy basis for participation in the quiz period.

Articles of Faith, by James E. Talmage, chapter 7, is excellent on this subject. See also chapter 10, page 187, 188, edition of 1925, on Aaronic Priesthood.

GREAT AND GLORIOUS BLESSINGS

Lesson 7. For February 22, 1942

This lesson serves two good purposes: 1, To show another very important step in the preparation of Joseph Smith, his receiving the Gift of the Holy Ghost; 2, to draw a parallel between his experiences in learning and our own.

The application of these purposes to the experiences of the children is timely. They are eager to learn. They will be helped greatly, if they can be impressed with the importance to them of the gift of the Holy Ghost. The very things one should do to deserve the blessings of the guidance of the Holy Ghost are what one must do to keep his mind, and his heart free, open, uncluttered and untainted and ready for learning.

One who seeks the companionship of the Holy Ghost will do nothing to taint his conscience. Such a person's life is free from worry, remorse, ill-feeling and hostile attitudes. Rather he wants to be free, he wants to know, he loves light and avoids darkness; he is humble, open-minded, teachable. He understands easily. He remembers well. Teachers find it a joy to teach people who are hungry for knowledge.

It should be easy to impress upon the children that with the aid of the gift of the Holy Ghost, Joseph Smith learned very rapidly and so can they.

The body of the lesson will consist of bringing out the details of Joseph Smith's learning, the teachers he had, and the revelations which represent the results of the lessons he learned from heavenly messengers through the guidance and inspiration of the Holy Ghost.

Make a strong point of the fact that the effect on one who receives so much light and knowledge is that he wants to share it with others. As soon as a person learns something interesting and useful, he wants to give it to someone else. It is a natural and highly praiseworthy trait. Well-informed, enthusiastic teachers are examples. So are

missionaries, who have a testimony of the Gospel.

By drawing appropriate analogies for them, the teacher may lead the children to see that they too can have the blessings of the Holy Ghost and when they do they will learn fast and will show their enthusiasm by wanting to share their knowledge with others.

After arousing interest in the subject of the lesson, allow the class to read the Manual and to participate in the quiz. Encourage the class to talk freely about how to obtain the blessings of the companionship of the Holy Ghost. Remind them of prayer, right-living, right wants, good deeds, honesty, cleanliness, kindness, open-mindedness, willingness to study and to work hard.

Note what Joseph Smith is reported to have told President Martin Van Buren was

the main difference between the Latter-day Saints and other religionists.

"In our interview with the President, he interrogated us wherein we differed in our religion from the other religions of the day. Brother Joseph said we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost, and we deemed it unnecessary to make many words in preaching the Gospel to him. Suffice to say he has got our testimony." From a letter written by Joseph Smith and Elias Higbee, reporting to Hyrum Smith and the "High Council of the Church"—the outcome of their interview with President Martin Van Buren. (Letter dated December 5, 1839) Vol. 4. *Doc. Hist. of Church*, p. 40.

Advanced Juniors (Continued from page 667)

Enrichment Material:

Wilford Woodruff's Journal, and a Sermon on the Holy Ghost published in pamphlet form on sale at the Deseret Book Co., are excellent sources of the influence of the Holy Ghost in one's life.

Pentecost—occurred probably on a Sabbath, about June 6. It was a Jewish holiday commemorating the giving of the Law of Moses on Mount Sinai. Jews had gathered to Jerusalem from all parts of the Roman Empire. Religious fervor was strong. Peter and his fellow Apostles, endowed with the Holy Ghost, had a wonderful opportunity to proclaim Jesus of Nazareth.

Subjects for Two-and-One-Half-Minute Talks:

1. Peter, before and after he received the Holy Ghost (Luke 22:54-62; Acts 2:22-24)
2. The Holy Ghost in the life of Wilford Woodruff
3. How to become a follower of Jesus (Acts 2:37-39)

Application:

The influence of the Holy Ghost can do the same things for us as it did for Peter; give us courage, faith, testimony, knowledge.



FOR THE OLD AND THE NEW

By Carlton Culmsee

The star that rose on Bethlehem
Was brighter than the sun—
All hail the gift, the lordly gift,
Enriching everyone!

The radiance in the Sacred Grove
Was fairer than the day—
All hail the light of truth and love
That shows the upward way!



Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry
For Children 6 and 7 Years of Age

LESSONS FOR FEBRUARY, 1942

PROMPTNESS AND PUNCTUALITY

- I. In Our Everyday Home. Consequences of being prompt and punctual or of dilly-dallying and being late in our everyday home. How to develop power to become prompt and punctual in our homes.
- II. In Our Community. Consequences of being prompt and punctual or of dilly-dallying and being late in our community. How to develop the power to become prompt and punctual in our community.
- III. In Our Sunday Home. Consequences of being prompt and punctual or of dilly-dallying and being late in our Sunday Home.
- IV. In Our Heavenly Father's Plan. Promptness in becoming a member of the Church.

JOSEPH SMITH WAS PROMPT AND PUNCTUAL

Lesson 5. For February 1, 1942

Objective:

Promptness in the home brings happiness in family relationship.

References:

Bible and Church History Stories, From Plowboy To Prophet—Morton.

Songs:

"I'll Be On Time," *Little Stories In Song*, Deseret Book Company. "Joseph Smith's First Prayer," *Deseret Sunday School Songs*.

Pictures:

Any good pictures of the early life of Joseph Smith, of the Vision and of the Hill Cumorah.

Memory Verse:

"Every morning, every day, in rain or shine; Wherever I'm going, I will try to be on time."

The Day's Lesson

The morning after the vision that we heard about last Sunday, Joseph arose and attend-

ed to his usual chores. After breakfast he went to the fields with his father. Not having slept the night before he was too weak to work, and his father told him to go home. Joseph started for the house, but in trying to climb a fence his strength failed him and he fell to the ground. He lay unconscious for some time. When he recovered he looked up and saw the Angel Moroni, surrounded by the same beautiful light, who called him by name, repeated what he had told him during the night, and instructed him to go back to his father and tell him what had taken place.

Joseph's father was astonished and interested in what Joseph told him. He knew that it was the truth, and told Joseph to do everything the angel told him. Joseph now felt better and went straight to the Hill Cumorah, to the place where the golden plates were buried. It had been shown to him in vision the night before, and he easily recognized the place.

Joseph saw a rounded stone just above the ground, and loosening the soil around it, by means of a lever, he raised it up. It proved to be the top of a stone box in which lay the golden plates and some other things which we will hear of later.

As Joseph naturally reached to pick up the plates, the angel Moroni again appeared and stopped him, telling him that the time had not yet come for Joseph to get the sacred history; but, if he would come to that place on the same day each year for four years, and be good and true, the Lord would let him take the plates.

Joseph replaced the stone lid, partly covered it with earth as it had been before, and returned home to begin preparing himself for the great mission to which God had called him.

THE ANGEL MORONI KEPT HIS PROMISE TO JOSEPH

Lesson 6. For February 8, 1942

Objective:

To study the consequences of being prompt and punctual in our community relationships.

Songs:

Same as those for last Sunday.

Pictures:

Those suggested for the previous five lessons; also pages 24 and 29 in *Bible and*

Teachers—You have no doubt noticed that during January and again this month the nature of the *Instructor* work is somewhat different. After carefully considering the lesson material it is felt that it is very complete as to methodology, lesson development, activity, etc; but that the greatest help the *Instructor* can give to this unit of work is a background for the teacher of the religious story—currently, the early life and experiences of Joseph Smith. For two months we have had a continued story of the first part of the history of our Church, and it is hoped the teachers have taken just the one episode each Sunday.

The Angel Kept His Promise To Joseph.

On the 22nd of each September, Joseph had gone to the Hill Cumorah, where he met the angel Moroni who continued to teach him great truths and tell him what God wished him to do.

At the end of the fourth year, September 22, 1827, Joseph having gone as usual to the Hill Cumorah was met by Moroni, the angel who delivered the plates to him. The angel told him to take the greatest care of them, not to let them pass from his hands and to show them only to those whom God would permit him to. Joseph was to translate the leaves which were not sealed, and then the angel would call for and take them again. This same angel, Moroni, had put those leaves together and hid them in the mountain many hundreds of years before, and by God's instruction had had charge of them ever since.

With the plates were what is called a breastplate of gold such as could be used for covering the bosom of a large man, and attached to it, but so it could be removed, the urim and thummim, which looked like a large pair of spectacles with silver bows and clear stones instead of glasses set in the bows.

When it became known that Joseph had the plates, wicked men tried in every way to steal them from him; but they did not succeed, for Joseph took good care of them and kept them hidden. These wicked men broke into Joseph's home many times in search of the plates, but Joseph, warned by the Lord, hid them in different places so they could not be found. But it became necessary for him to get to the work of translating them as the Lord had commanded him to. Joseph had no money with which to

travel; and the Lord raised up a friend in the person of Martin Harris who gave Joseph fifty dollars, which permitted him and his wife Emma to go to her father's home in Pennsylvania.

Here Joseph began to copy the characters which were upon the plates and to translate them into the English language.

A BROKEN PROMISE**Lesson 7. For February 15, 1942****Objective:**

To decide the value of being prompt and punctual in our Sunday Home.

Songs:

"Never Be Late," *Deseret Sunday School Song Book*; "I'll Be On Time," *Little Stories In Song*, Deseret Book Company.

Pictures:

All pictures of Early Church History, and those used on previous Sundays of the month.

Memory Verse:

"Never be late to the Sunday School class, Come with your bright sunny faces, Cheering your teachers and pleasing your God,
Always be found in your places."

A Broken Promise

Martin Harris desired to assist Joseph in the translation of the plates. How could this be done and permit Joseph to obey the angel's instructions to let no one see them except such as the Lord should indicate? The room in which the work was to be done was divided by a screen behind which Joseph carefully uncovered the plates unseen by any man, while Martin Harris sat on the other side prepared to write as Joseph gave him the words.

At the end of two months Martin Harris had written one hundred and sixteen pages as Joseph had read to him from the golden pages of the plates, using those strange glasses, the Urim and Thummim.

Martin's wife was curious to see what had been written and had several times asked him to show them to her. Martin finally asked Joseph to let him take these pages and show her and other friends. Joseph said, "No." But Martin asked him to ask the Lord about the matter. Joseph did so and received an answer denying the request. This did not satisfy Martin so he begged Joseph to ask again.

Again the same answer was given. Still not satisfied, Martin asked Joseph once more, and Joseph again asked the Lord. Finally the Lord answered that he might, provided he would guard them very carefully and show them to but five people who were named. This Martin promised to do, so Joseph let him take the written pages.

Martin became very weak and foolish and forgot his promise to Joseph and the Lord. He showed them not only to the five whom he had a right to show them to, but to others, and no doubt to some wicked persons; for they were stolen from him and have never been recovered.

JOSEPH SMITH AND OLIVER COWDERY ARE BAPTIZED

Lesson 8. For February 22, 1942

Objective:

Prompt obedience to all of God's laws brings great happiness.

References:

Bible and Church History Stories; From Plowboy To Prophet—Morton.

Songs:

"Baptism," *Little Stories In Song*, Deseret Book Company; "Never Be Late," *Deseret Sunday School Song Book*.

Memory Verses:

Oh, how may I, a little child,
Please Jesus Christ the Lord?
Believe in Him and be baptized
According to His word.

The Church Is Organized

There was a young teacher in New York

named Oliver Cowdery who had heard all of these wonderful things about Joseph. He prayed to the Lord to know if these things were true. He received a testimony that Joseph had been called by God to do a great work and that he, Oliver Cowdery, had been chosen to help him. And so he went to Joseph and offered his services in translating the gold plates.

One day they came to a passage in the *Book of Mormon* which told of baptism for the remission of sins. They were puzzled because they had not been baptized and they knew that no church had the authority to perform baptism. As Joseph always did when in doubt, he inquired of the Lord. He and Oliver went to the woods and prayed to the Lord to see what to do.

In answer to their prayer a heavenly messenger appeared to them. He told them that he was John the Baptist, the same who had lived upon the earth in the time of Jesus and who had baptized Jesus, and that he had been sent by Peter, James and John to give them the Aaronic Priesthood upon Joseph and Oliver, so that they would have the power to baptize.

He placed his hands upon their heads and gave them the Aaronic Priesthood. (Read *Bible and Church History Stories*, page 33.)

He then told Joseph to baptize Oliver, after which Oliver was to baptize Joseph. Then Joseph was to ordain Oliver and Oliver was to ordain Joseph.

Joseph and Oliver went down to the river and baptized and ordained each other as they were told. The power of God rested upon them filling them with great joy. Under this spirit Joseph prophesied that the Lord would again establish His Church upon the earth.

Gospel Doctrine (Continued from page 649)

what ways do you see a difference between the "trials" of the early Church members and those which their descendants of our time are called upon to endure?

Assignments:

1. Have someone read entire the Book of Abraham, with a view to reporting (a) how we come by it, (b) the outstanding religious ideas in it, (c) the outstanding non-religious ideas, and (d) the character of Abraham as revealed there.

2. Ask someone to report at a subsequent class on the fear of Malthus that the earth

would be overcrowded and how these fears have proved groundless, with the reason therefor.

Desirable Outcomes:

1. The necessity of getting a clear and distinct idea of an ideal for each of us, out of the material presented in this lesson. What are the particulars of this ideal? Write them down for yourself.

2. The necessity for each of us to take steps looking to a realization of this ideal. Just what must those steps be? How long will it take to effect a realization of them?



Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck
For Children 4 and 5 Years of Age

LESSONS FOR FEBRUARY, 1942

PROMPTNESS AND PUNCTUALITY

In Our Every Day Home
In Our Community
In Our Sunday Home
In Our Heavenly Father's Plan

NOAH AND HIS FAMILY GET THE ARK READY ON TIME

Lesson 5. For February 1, 1942

Objective:

To understand that a finer, happier family relationship results from every member's promptness.

Development of the Lesson:

1. Discuss the use of time.
2. Discuss use of clocks and watches. Bring a clock to class. On it show the time for waking, going to bed, eating breakfast, lunch, dinner, the time Sunday School begins.
3. Discuss the meaning of promptness, being late and early. What happens at home when daddy does not get up to be on time at his work?

When the children are late at meal time?

When the milkman is late with the milk?

When brothers and sisters lie in bed after mother has called them to get up in the morning?

When we are late getting to the dinner table and have to eat very fast to get to a certain place on time?

When we dilly-dally while dressing?

When we do not answer the door-bell or a knock promptly?

When we do not go promptly when mother calls us in from play?

"Tick," the clock says, "Tick, tick, tick! What you have to do, do quick, quick, quick."

Song:

"I'll Be On Time."—*Little Stories in Song.*

Lesson Story:

Noah And His Family Get The Ark Ready On Time

Once upon a time, longer years ago than it is easy to count, there were many wicked

people in the world. They did so many bad things that God had to punish them. But among them there was one man whose name was Noah, who was so good that the *Bible* says, "He walked with God." He talked with Him also and God told Noah to preach to the people and tell them to repent of their sins, to do what was right and He would bless them. The wicked people would not listen to Noah; so the Lord had to punish them. Noah had a good wife and three sons and God told him that although all the bad people must be punished, He would save him and his family.

Then He told Noah to do a strange thing, to build a large boat, called an Ark. It should have three stories in it with many rooms and a roof over all. There must be a door also and a long narrow window just under the roof to let in light and air. It was to be built so that it could float upon the water. Father in Heaven told him that when it was finished, he should take two of every kind of animal and creeping thing and bird that lived upon the earth, then go into the Ark himself with his family and shut the door.

It was a long, hard task for Noah and his sons to build such a large boat and it must have seemed strange to them to be building such a boat on the dry land, while the sun was bright and there was no sign of rain. But Noah trusted and obeyed God and after a long time the Ark was finished.

Big animals and little animals were led into the great boat. There were elephants, sheep, cattle, doves and snakes—everything that lived upon the earth or in the air. But the fish that lived in the water were not taken in.

Father in Heaven then told Noah and his family to take food into the Ark, enough to last them a whole year. No sooner were they in and the door shut than a pattering sound was heard on the roof. What do you think it was? Rain; gentle summer rain at first. Then it fell more heavily until soon so much water had fallen that the ground was covered and the Ark began to float.

It rained as it had never rained before. For forty days and forty nights it rained. People ran to the hills for safety. When the hills were covered with water, they ran to the tops of the mountains.

At last there was not a spot of dry land left anywhere and every living thing upon the earth drowned. But Noah's great Ark floated safely about upon the deep water.

He and his family and the animals were safe. He had been obedient to God's word and now God was watching over him.

After a long time, the Ark suddenly stopped rocking and stood still. What do you suppose had happened? The water had been getting lower and lower until the top of one of the mountains was seen and on that mountain the Ark rested.

Noah and his family were eager to know if the trees and the grass had begun to grow again; so they opened their window and let fly a dove. But she could find no tree on which to rest; so she flew back to the Ark and Noah put out his hand and brought her in.

After seven days had passed he sent her out again. All day long she flew about and came back in the evening with a little green leaf in her bill. She had picked it from an olive tree. The olive leaf showed that the water had grown less and the trees were beginning to appear again.

After still another week, the dove was sent out a third time and this time she did not come back. Noah knew then that she had found dry land on which to rest.

Soon the door of the Ark was opened and all within went out upon dry land. They had lived in the Ark for more than a year and now they thanked God for saving their lives in so wonderful a way. Noah was indeed glad that he had obeyed God's word and had the Ark ready on time.

Have you ever seen a rainbow? It looks like a bridge across the sky doesn't it? Noah and his family were looking at its beautiful colors one day when Heavenly Father spoke to Noah. He told him that He would always watch over him.

That promise is to us also if we will be promptly obedient as was Noah. Whenever we see a rainbow we will remember that it stands for God's promise to take care of us.

PROMPTNESS SAVED THE ISRAELITES AT THE RED SEA

Lesson 6. For February 8, 1942

Objective:

To develop a realization that we owe it to the community to be prompt in attending to our obligations there; e. g., paying bills. We should also be punctual at all community functions.

Development of the Lesson:

Discuss the opening and closing time of the business houses in your community; the

stores, banks, schools, show. Use the blackboard for making a class drawing of a store. Children and teacher contributing; list the names of the days the store is open; also write the opening and closing time on the board.

Discuss the mailman's part in doing his work promptly. The fireman's prompt response to a fire call, etc.

Lesson Story:

This story is carefully developed in the Manual.

The following are offered to supplement:

The Old Town Clock

Once an old clock that had told the time for many years to all the people in the village stopped. It was in the tower of the town hall and promptly at every hour all day and all night it would clang out the time. Now it was dirty and in need of oil. It could run no longer until someone should care for it.

Days, weeks and months went by, and the clock was not fixed. The village folk watched and listened in vain for its strikes. They needed its help to get them to their duties on time.

"Oh, me!" said a certain wise man. "If the caretaker were as prompt in fixing the clock as the clock was in telling us the time how much happier we would all be."

Promptness Pays

"I was going down town the other morning," said a neighbor of mine, "when I stopped for the red light, I saw just ahead of me, a bus pull away without a young fellow who had been running so hard to catch it. The boy asked me for a ride and as we rode along I said, 'That was a good race you ran, my boy.' 'Yes,' he said, 'I ran as hard as I could for I wanted to catch that bus.' 'If you had done one thing more, I'm sure you could have caught it,' I replied. 'What was that?' said the boy. 'You should have started from home sooner,' said I."

Songs:

"I'll Be On Time," "God Make My Life," from *Little Stories In Song*.

PRESIDENT WOODRUFF ACTS PROMPTLY

Lesson 7. For February 15, 1942

Objective:

To discover some of the values in being prompt at our Sunday Home.

Development of the Lesson:

Discuss the situations in our Sunday Home that require promptness and punctuality.

Discuss the effect of tardiness in coming to Sunday School.

Have the children who were tardy this morning give reasons. Talk of ways to overcome tardiness.

Sing, "Never Be Late," in the *Deseret Sunday School Song Book*.

Name the Sunday Home helpers who must always be on time and tell why.

The Superintendent

The Custodian

The Priests and Deacons

The Chorister

The teachers

The children.

Discuss the necessary home preparations in which all members of the family co-operate to help everyone be on time to our Sunday Home.

Discuss promptness on the part of the Sunday Home members in carrying forward the morning's program.

Respond promptly to the singing.

In getting ready for the prayers.

When marching time comes.

In partaking of the Sacrament.

In the lesson participation.

Lesson Story:**President Woodruff Acts Promptly.**

This story is developed in detail in the Manual.

NOAH AND HIS FAMILY LEAVE THE ARK**Lesson 8. For February 22, 1942****Objective:**

To develop an understanding of the law of promptness and punctuality in plant life.

Review last Sunday's lesson:

New Lesson Development

About this time of year we see signs of nature's awakening. When our Heavenly Father permits the snow to melt and the warm winds and sun to do their part in helping plants grow, they respond promptly.

Let the children tell of the prompt response of plants in the home when mother sets a

fading one in the sunshine or gives water to a dry, drooping one.

Talk about the flowers in their seasons.

The little purple violet knows its season for blossoming.

When June comes we know the roses will bloom.

In autumn the trees promptly change their leaf coloring.

Use many nature pictures in these discussions.

Note that the snow does not fall in summer, but responds to the call of winter.

How have the birds proved that they know when it is nest-building time.

If any leaf buds are obtainable, let the children examine them and decide how the bush or tree would look if the buds were not prompt in coming.

Who tells all of nature when it is time for their special part in making the world beautiful and useful? Emphasize our responsibility to Heavenly Father in being prompt in doing what He asks of us.

Lesson Story:**Noah and His Family Leave the Ark**

Retell the story used for the first Sunday's lesson, reviewing Noah's prompt obedience to God's will. In today's presentation emphasize the difference in the way the family would need to live in the Ark and on the land after the storm.

Decide where you would rather live, in a boat on the ocean or in a house among the trees and flowers and birds.

Discuss the contribution of the soil, the sun, the wind and rain, the plants and animal life on the land, toward helping Noah's family make a new home.

Emphasize Noah's gratitude at all times to his Heavenly Father for his blessings.

How can we acknowledge gratitude for our blessings? By being prompt in our prayers. By promptly obeying parents. By promptly caring for God's creations. By attending promptly to Sunday and daily duties.

Song:

The world is so lovely
I'm glad as can be
That I can be here
And the lovely things see.

—*Little Stories In Song.*

Men and women are like steel—of little value when they lose their temper.



Nursery Class



General Board Committee: Marie Fox Felt
For Children Under 4 Years of Age

LESSONS FOR FEBRUARY, 1942

PROMPTNESS AND PUNCTUALITY

- I. Home Situations that require promptness and punctuality
- II. Community situations that require promptness and punctuality
- III. Sunday Home situations that require promptness and punctuality
- IV. Animals are prompt and punctual

GIFT OF DAILY BREAD—MANNA

Lesson 5. For February 1, 1942

Objective:

1. To discover a few of the home situations that we need to be prompt in.
2. To discuss the need of being on time.

Development of the Lesson:

As you have noted in the lessons outlined we have tried to select basic virtues upon which a wonderfully useful and happy life can be built. This month we stress the necessity for promptness and punctuality. As usual we begin again with the home and the situations that there arise. So basic are the attitudes developed there that it carries over to the child's desire to be prompt at Sunday School or wherever it has promised to be. Although very tiny, our children are not too small to be affected by the attitudes and practices of the older children and adults with whom they come in contact.

Where is the spirituality in this you ask? Let us remember that order and punctuality were a part of God's great plan when He organized this earth. Were the sun not prompt in rising and setting according to plan; were the seasons not prompt in their comings, goings and performances; would we be able to know the joy of a beautiful and productive world such as is our privilege to know. Punctuality is a virtue required by God our Father since time began as is illustrated by our lesson today.

Clocks are common to practically all homes. Counting is a joyful activity for little children to engage in. For no particular reason other than the joy received from the activity, tiny children love to count. Perhaps they can't count to a very high figure, but that isn't important. If they are not able to count to twelve, you can supply the missing

figures. Some clock songs are suggested in the lesson Manual. Another one is to be found in No. 63 of *Little Stories In Song*, and is entitled "Tick, The Clock Says."

As we have stressed many times, make it your business to know your children, their habits and their homes. Discuss concrete incidents with them such as getting up promptly when called, dressing promptly, and coming to meals promptly.

Our lesson today is of a time when our Heavenly Father required His people to be obedient and punctual. By failing to be prompt and punctual these people had nothing to eat for that day. We refer you to Lesson No. 90 of *Life Lessons For Little Ones*, and Exodus 16:2-31.

THE BIRTHDAY EXCURSION

Lesson 6. For February 8, 1942

Objective:

To discover a few of the community situations that require promptness and punctuality.

Development of the Lesson:

We go forward today from a consideration of situations in the home that require promptness and punctuality to community situations that require the practice of these virtues. We ask that you read the lesson Manual carefully and then revise it according to the community situations that your children have to meet. If your community is one in which there are no streetcars or public conveyances there are other situations that require promptness. For example, there are Sunday School, Primary, the grocery store, perhaps a gas station. Talk about the appointed hour when these open and close. The story of the birthday excursion is one that can be developed in any community.

JESUS FINDS THE LOST LAMB

Lesson 7. For February 15, 1942

Objective:

To discover Sunday home situations that require promptness and punctuality.

Development of the Lesson:

Being punctual or late to our Sunday School is a habit in most cases. To be prompt is a distinct contribution toward attaining

spirituality in the Sunday School situation. If one is late his entry makes a mar in an otherwise beautiful experience. You might revert back to the use of your clock made and used with the first Sunday's lesson. If it has moveable hands you might have some one find "10" or whatever is the hour for your Sunday School to begin. Let others find the correct hour. Then discuss who brings these children or is therefore responsible for their punctuality or tardiness. In what way can we express our appreciation to them? Some suggestions for this are made in the lesson Manual.

It will be very interesting to see if our tiny tots are observant and are able to tell you of others, both children and adults, who were early. Teachers and Officers have a distinct responsibility to be good examples.

We come to our Sunday Home to learn of Jesus, what He did and would have us do. Our story emphasizes the idea of punctuality and promptness and contains a dis-

tinct child appeal because it has as the main characters, Jesus and a baby lamb.

THE BIRDS BROUGHT FOOD TO ELIJAH

Lesson 8. For February 22, 1942

Objective:

To discover a few situations in which animals are prompt and punctual.

Development of the Lesson:

Here again, the punctuality of God's plan of action is manifested through the animals created by Him. The birds and animals come and go promptly as the seasons progress to which they, by nature, respond.

Our Heavenly Father used the birds called Ravens to bring food to His servant Elijah, promptly each night and morning, that this good man would not be hungry.

God watches over all of us. It is we who should be prompt in obeying His commandments.

A CHILD IS ENTITLED TO RESPECT

By Emma Gary Wallace
For National Kindergarten Association

"The Child's First School is the Family"
—*Froebel*

There are some grown-up persons, both parents and teachers, who seem to take it for granted that a child should be ready at any time to let others know exactly what he thinks and how he feels and to reveal any and all of his faults and weaknesses. When one comes to think about it, to demand this of a child is surely taking an unfair advantage of him since he is by no means the older person's equal in worldly wisdom.

A noted psychologist advises persons who are in charge of children, not to feel free to prod the child to reveal what he thinks, or whether he likes his father or his mother better, or to drag his shortcomings into the open. He declares that one of the ways in which parents and teachers can exert a "tremendous" influence in guiding children, is to help the boy or girl make his own adjustments, but that to do this does not mean that the child should be required to make a display or an exhibit as it were, of all he thinks or all that he has done.

Even the law of the land recognizes the right of the individual not to make statements which can be used against him. Sometimes, to be sure, it is desirable that a child shall

tell quite fully what he has seen or done, in order that those in authority may understand and govern their own actions accordingly. But in any case, we must not take from the child that very precious individual possession—his own self-respect.

As a usual thing, the confidence of the child may be gained and held easily by the one whom he respects and who respects him. Sometimes the child will not be ready to reveal what he has in his heart and mind at once. We are a good deal like that ourselves—desirous of keeping our impressions to ourselves until we are in a revealing mood.

Many a child has told untruths as a method of defense against a sudden demand for information.

The responsibility of parents and teachers is indeed great. As far as possible, we should encourage children to be frank but should seldom force a confession. We should teach them to be hopeful, to expect justice and a square deal. It is better to err occasionally in giving the child the benefit of the doubt, than to give him the feeling that he has not been fairly dealt with. When a normal child knows that we trust him, he will try to measure up to what we expect, and eventually that which is true and noble within him will grow and bear the finest kind of fruit.

The Funny Bone



For Everybody

The New Candidate

"The other party has been robbing you for ten years; now give us a chance."

Which?

Mary: "Do men like talkative women or the other kind?"

Jim: "What other kind?"

Lousy Joke

"Little boy, do both of your dogs have licenses?"

"Yes sir! They're just covered with them."

Now Cry "Quits"

He: "Woman is nothing but a rag, a bone and a hank of hair."

She: "Man is nothing but a brag, a groan and a tank of air."

Something To Be Grateful For

Jack: "Quick, doctor, do something! I was playing a mouth organ and swallowed it!"

Doctor: "Keep calm, sir, and be thankful you were not playing a piano."

Wrong Motif

Clerk: "So you don't want this green dress?"

Colored woman of ample proportion: "Naw Suh, not me! Ah'd look too much like a ton o' coal in a lettuce patch."

Serious Charge

"You naughty thing," screamed a little girl as she saw a cat carrying a kitten by the nape of its neck, "you ain't fit to be a mother! Why—you ain't hardly fit to be a father."

Dead Weight

Visitor: "Sonny, what's the noise upstairs?"

Sonny: "Ma's dragging Pa's pants across the floor."

Visitor: "That shouldn't make so much noise."

Sonny: "I know, but 'Pa's in 'em."

To The Tattooed Sailor

Doctor: "Sorry, son, but I had to sink three battleships before I could get to your appendix."

Some Imagination

Teacher: "Johnny, can you define nonsense?"

Johnny: "Yes, teacher—an elephant hanging over a cliff with his tail tied to a daisy."

The Retort In Kind

She (sarcastically, to stranger at same restaurant table): "I hope you won't mind my eating while you smoke."

He: "Certainly not, lady, so long as I can hear the orchestra."

Dangerous

"Can I interest you in an attachment for your typewriter?"

"Nothing doing! I'm still paying alimony on account of the attachment I had for my last one."

No More Labor Trouble

Professor: "So you think you could end all unemployment, do you? And how, if I may be so bold as to inquire?"

Student: "Why I'd put all the men on one island, and all the women on another."

Professor: "And what would they be doing then?"

Student: "Building boats."

Basso Profundo

Jones was proud of his bass voice—a very fine one, it must be admitted. Meeting a friend one day, he told him of a remarkable dream.

"I dreamt I was in a mighty choir," he said, "such a choir as you have never seen. Five thousand sopranos, 5000 altos, 5000 tenors—all singing at once, double forte. My but it was magnificent!"

His friend gasped in amazement.

"But suddenly," continued Jones, "the conductor stopped them all and turned to me and said: 'Not quite so loud in the bass, Mr. Jones.'"

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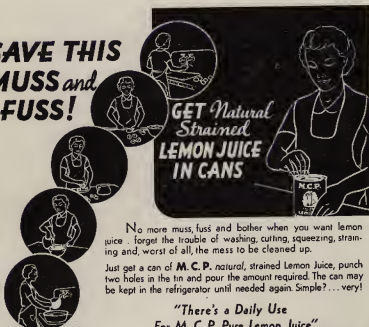
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